ADULT LEADER

A Journal of Christian Education and Church Work; with Study and Teaching Material for the Uniform (International) Lessons

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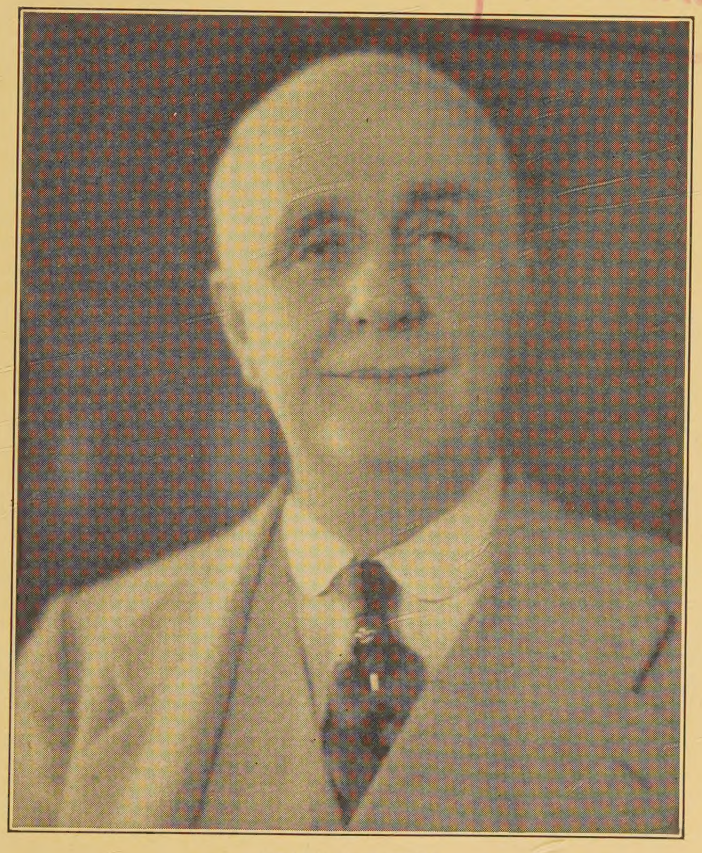

JOHN NUVEEN
President of The American Baptist Publication Society

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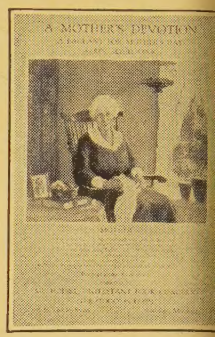
Rev. Bethel Cook



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hn Nuveen

The man whose portrait graces our cover page this nth is such a well-known and well-liked layman of Northern Baptists that his name has taken on a tain generalization: he is to Baptists everywhere er "Mr. Nuveen," and to none of them "John," or uveen"; but just "John Nuveen." Out in Chi- o you can't think of the Baptist denomination apart m him. The presidency of The American Baptist blication Society used to be regarded as a sort of norary position. There is indeed plenty of honor ut it; but John Nuveen, who has held the office ce 1927, has made it a real job. Time and again has journeyed from Chicago to Philadelphia for the e purpose of attending a single day's meeting of the ard of Managers. We members of the Society's ff have come to know him as well as we do some our headquarters colleagues. They say that this is way he takes hold of every church or denomina- nal engagement.

BIOGRAPHICAL

The data of his biography are so voluminous that only a few of them can be given. Like many other good Baptists, he was born in Denmark, in 1864. One would know, however, from the chaste English he speaks that it was in infancy that he came, or was brought, to America. His ecclesiastical life began at the age of twelve, when he was baptized into the First Baptist Church of Kalamazoo, Mich. Before that, of course, he was in Sunday school—he has been in Sunday school ever since; superintendent of the Irving Park School, Chicago, at the age of twenty-one, and then for twenty years superintendent of the Immanuel School of Chicago; then president of the Chicago Sunday School Association; and a member of the Chicago Council of Religious Education. Presenting Bibles to people is said to be his chiefest fad.

He was one of the organizers of the Baptist Young People's Union of America and has been its president. He has also been, and is, prominently identified with the Chicago Young Men's Christian Association. He is a trustee of Kalamazoo College, and—the honor that he perhaps most cherishes—a life deacon of Immanuel Baptist Church. Although in comparison with these and a dozen other religious and philanthropic activities business has been rather a side-issue with John Nuveen, he has made a signal success of business, as a merchant and investment banker. It is scarcely necessary to add that the Mrs. Nuveen of Women's American Baptist Home Mission Society fame is none other than John Nuveen's wife. Not often does one household make such splendid contribution to a denomination and Christ's kingdom.

Two Conceptions of the Christian Life

One of our correspondents is perplexed about the comparative religiousness of Protestants and Roman Catholics. He has Roman Catholic friends and neighbors who in some respects seem to be better Christians than the average member of the Baptist church to which he belongs; but on the other hand, they do things that he has always regarded as unbecoming to the follower of Christ.

We think that this confusion—and it is more or less general—arises from a failure to recognize the two conceptions of the Christian life that obtain in Catholicism and Protestantism.

It is manifestly an arduous undertaking—some think an impossibility—to live up to the ideal and injunctions of Jesus. The Master himself understood that it would be. Accordingly he promised and provided an assisting power outside ourselves, making for his righteousness, even his Holy Spirit. Nevertheless, as Christianity developed multitudes abandoned the effort to go the whole way with Christ, contented themselves with a half-way sanctity and devotion, leaving to a heroic few rigid obedience to our Lord's

teachings and his gospel's highest ideals. Such were the saints, cenobites, anchorets, monks and nuns, and generally speaking, the clergy, of the later-early and medieval church. Yet the clergy were never specialists in the Christian life as were these other classes, who gradually secluded themselves in monasteries or else resorted to solitary habitations. Their religious austerity and literal obedience to Jesus' teachings we designate asceticism. No one adopted such a life, or entered the ranks of the clergy, without a pronounced inclination, or call; hence the word "vocation." Now this distinction of devotions has persisted in Catholicism, even to our day.

Incidentally, Protestantism has not cut entirely away from it. Many Baptists and Presbyterians have the feeling that their ministers should be a little or a good deal holier than themselves. Yet the Protestant principle—which we hold to be the plain word of God—does not allow such a class division among the disciples of Jesus in the Christian church. To be a Christian at all means to try, at least, to be a perfect Christian. We are all saints. We all have the "vocation" to become as near like our Saviour as possible. Without depreciating the extravagant self-sacrifice and self-mortification practised by certain members of the Church of Rome, we judge that the cross of Jesus in our lives may well take the form of other, more reasonable, more commendable and more purposeful forms.

Again, the Catholic finds in the unity of his church a grace that bestows upon those deficient in righteousness supplies thereof that some saintlier member of his confession has acquired or has helped bulk up. In other words, he may draw from his church's general supply of salvation. Of course, the Protestant has no such resort. He must work out his own salvation, "in fear and trembling," as Paul says. He may belong to a church of a thousand godly members, but if he is ungodly it does not help him in the least. The Protestant regards this as an advantage; it puts him on his mettle; saves him, or should save him, from the religious insouciance that we think to find in many Romanists.

What we have been saying should help us understand why the really religious Roman Catholic thinks he may engage in certain practises that the really religious Protestant thinks would endanger his spiritual welfare. We are not offering an opinion as to how it works out, but as for ourselves we cannot see that any Christian is exempt from his Lord's injunction, "Be ye therefore perfect." Naomi, in the "Idol Breakers," exclaims, "It isn't easy holding up high banners in the air." Indeed, it isn't! And the Roman Catholic says, "We'll let a few do it." No Protestant, however, dares shun the obligation—though many, alas! do.

Is the Roman Catholic view permeating our Pro estant churches? And is this responsible for wh many of us regard as a breaking up of old mor standards and a weakening of church discipline on t part of a large number of our fellow Christians?

The Christian Uplift

In speaking of the influence and value of even very modestly equipped church school, I always in stance a community well-known to me because it wa a part of the life of my western New York.

There had been a Baptist church at the Mills, strong country church, but it had died; supposedl because the old families of it had died out or move away. Yet plenty of people lived all about; the gen eral store of the village did not lack customers and fraternal organization of the town was more pros perous than of old. Twenty years without Christia worship wrought spiritual, moral, even social, havo with that community. Signs of this degeneratio were in evidence whenever we drove through tha part of our county and we were always hearing sorr stories of the folks there. Incidentally, there ar many such communities—home mission fields—a over the United States.

A theological student of my acquaintance, lookin for a vacation field of service, rallied some of the ol church's remnant and started an afternoon preachin service followed by Sunday school. The church build ing had been kept in repair—for funerals and publi meetings! That was nearly twenty years ago. Th church now has regular services and supports regular pastor. It has become in many senses "community center." The Sunday school has a average attendance of as many as one hundred an fifty. But the point I wish to make is that everythin about that village and the surrounding country ha been, I will not say transformed, but improved, ele vated, sweetened. A resident, who is pronouncedl unfriendly to churches and religion, confessed to m that the resuscitation of that church, the reestablish ment of religious worship and Bible study in tha town, had in his opinion kept it from going completel to the bad. When Jesus said, "Ye are the salt of th earth," "Ye are the light of the world," he mean churches and Sunday schools of his gospel. The lat Dr. Frank Mason North used to tell of a letter tha the Methodist Board of Missions had from the pro moter of a frontier town, "Send us a missionary an some Bibles, otherwise this place will be a hell-sink i six months." Jesus', "If I be lifted up, will dra all men unto myself"—that is upward—may be use in divers senses. A familiar sermon project i preaching to children is to fill one toy balloon wit carbon monoxide and another with oxygen and the

row them both out into the auditorium. We have seen this same thing done in real life time and ain—men going down through sheer moral gravita-n and upward by the grace of Jesus Christ. So uplift" is a real gospel word.

Why Read Church History?

Our Book Department, The Judson Press, is issuing new edition of the comprehensive *Manual of Church istory,* by Dr. Albert H. Newman, of which it has ld thousands of copies in the years past. One occa-nally hears the unadvised remark, "What's the use harking back to that long and sometimes not together pleasant story of the church's past when ere is so much history that it should be making in e present?" Divinity schools have been advised to t out church history from their curriculum. Pub-hers, however, find that histories of the Christian urch are good—if not best—sellers, and we think it a decidedly worth-while line of reading for our ristian folks; especially just now when we are aring so much discouraging talk about the condition the church and its outlook. We mean that it is re-ssuring to know, as only one familiar with church story can know, that church history, like the other nd, repeats itself. The church faces tremendous, surmountable problems? Well, it has before—time d again—and has solved them. Christian civiliza-n is on the verge of collapse? It has been there ore than once—and yet has not collapsed. The ntichrist is very rampant just now? You will find at he has repeatedly been rampant in these past neteen centuries. Charles Kingsley's subtitle to one his books was, "Old Foes with New Faces." hurch history will tell you that practically every tack upon revealed religion that the twentieth cen-ry is witnessing is merely an old foe with a new ce. None the less dangerous, to be sure, but not so ightening. The heresies that are supposed to be eping into true Christian doctrine the church his-rian can read out to you from the theology of almost ny century.

So church-history books are reassuring, if not alto-ether comforting, reading. And is it not advan-geous to know how the church overcame its diffi-lties, solved its problems, and conquered its enemies the past?

He, Too, a Christian Soldier

It is appropriate that the last resting-place of our William H. Main should be in Troy, N. Y., where e first twenty-five years of his life were spent, and gh above the Hudson River, of which he was so nd. George R. Cooley, of Albany, vice-president of e Publication Society, who was present at the burial, has called our attention to the interesting fact that Doctor Main's grave is not far—there in Oakwood Cemetery—from that of the famous Union General, George H. Thomas, "Rock of Chickamauga." Mr. Cooley also tells how the thought came to him, standing there between the two graves, that our lamented executive secretary was also a general, and a distinguished one, in an army more glorious than any that ever fought with arms. He did such splendid service for Christ and the kingdom of God, through almost fifty years, with such fine generalship! And the work for Christ is, in a very real, if figurative, sense, a warfare. Paul uses the military symbolism effectively in a number of places. Sir Philip Sidney advised his son, "If you see a good fight anywhere, you had better get into it." Doctor Main was a pacifist, but not in a religious sense. How badly the Son of God needs generals and soldiers, as he goes forth to war, to take the place of those who have fallen!

No Substitute for the Old Gospel

There are few of our readers who do not know that various forms of what seem to the writer to be emasculated, diluted Christianity are being offered to the world. The discussion of these systems may be found in many popular books and periodicals. It is served up in the daily newspapers. High school boys and girls are reading it. It is unfair to single out humanism, but "humanism"—in a general, not specific, sense—is a term that would apply to much of this new alternative for old-fashioned Christianity.

We are not apprehensive that any of these systems are going to supplant, to crowd out, the gospel of Christ as the church has known it; for the simple reason that none of them is adequate, satisfactory, sufficient, when we take into account the demands that mankind makes upon a religion. They are supposed to make a strong appeal to reason; but reason is proverbially cold and, so, cheerless. They are supposed to be philosophical, but philosophy—except the divine—is proverbially impractical. Men will accept a religion that they want, and no other. It must be—that is, for the intelligent—reasonable and not nonsensical, illogical; but it must meet other demands than those of the mind. The trouble with humanism and some of the current ethical and near-Christian systems is that they do not answer the cry of the heart and the aspirations of the mind and the needs of life. Geometry is fascinating and chess an interesting game, but you do not work out the propositions of the one when your bank is failing, or play the other on your mother's grave. There are strange things about the Christian gospel—hard sayings (John 6:60)—but it certainly has great comfort to offer in the time of sorrow, courage in disaster, and valid strength

in weakness. Not any of the findings of philosophy can interpret for us so well as the gospel of Christ the problem of suffering on the one hand, and the beauty of the universe on the other. Or take the Samaritan woman at Jacob's well, who obviously was beginning to regret the transgressor's way she was traveling, to feel sin's burden. The Socrates of antiquity or the Columbia University professor of our day would have had no message at all for her. Jesus did, a glorious one. Could any other message or oracle have brought relief and joy into the hard lives of our American Negro slaves as we know that Christianity did? How impossible it would be to get the sophisticated English litterateur Chesterton or the supercultured German missionary Schweitzer to accept any newly devised theory of the spirit and the universe in place of this old Christian faith. True Christianity always has the pragmatical sanction—it works; produces results; and with all sorts and conditions of men.

Our Debt to the Enemies of Christ

By John Snape, D. D.
Pastor of Temple Baptist Church, Los Angeles, Calif.

We owe a great deal to the enemies of Christ. Some of the finest utterances that ever fell from his lips were wrung from him in reply to the taunt, the threat, the sarcasm, the jeer, the doubt, the insult, the question of an enemy. If "wine comes by the crushing of grapes and joy is a fine spirit oft distilled by bruised affection," as Newell Dwight Hillis once said it was, then we may say that the bruising of the soul of Christ in captious controversy with his enemies, in the ecstasy of agony in the garden and on the cross, has brought to us the wine of precious utterance, of abyssmal humility, of sacrificial suffering.

I offer a motion of thanks to his enemies. When they couldn't understand him they sneered at him. He was a celibate, but not an ascetic, and because he came eating and drinking like other people, and lived a normal life, they sneeringly said, "A friend of publicans and sinners." When Pilate pronounced the sentence of his crucifixion, he wrote above his head "This is Jesus the King of the Jews," but what he wrote in sarcasm remains written unto this day. When, as he hung upon the cross suspended between heaven and earth, despised by the one, and temporarily forsaken by the other, the rulers, deriding him, said, "He saved others, himself he cannot save!" If we were to rob the Scriptures of the utterances of his enemies, and of his reply to them in the heat of questioning and controversy, we should rob ourselves of much that is invaluable in Christianity's vocabulary.

It was in reply to an enemy that he said "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and thereby elevated man's conception of his duty to the state by exalting his conception of God. It was in reply to the trap question of an enemy that he answered forever that eschatalogical question about the woman seven times married, and what her relationship to her husbands should be in heaven. It was in response to an enemy that he cut through a "maze of casuistical pretense," and gave to the world a classic summary of the commandments—love God; love your fellow man. The seven sayings on the cross, which like seven windows of the Saviour's soul let us in to the soul of his agony, and let him out in the agony of his soul, were wrung from him because of what his enemies did to him on Friday of the Passion week.

Tuesday of the Passion week was the busiest day of all the days of Christ on earth. Early in the morning he had answered a question about his authority, and in such a way as to put his enemies to confusion. Later he delivered three parables—those of the Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son and with such implication and application as to reveal to the listening Jews how they had failed successively under law, under the prophets, and under grace.

Then with "imperturbable serenity" he had met the questions of the Herodians, the Sadducees and the scribes, and deftly sprung their traps without getting caught himself. One was a political trap, one was an eschatalogical trap, and one a trap in casuistry. All of that on one day—what a Tuesday!

That trap in casuistry, like the rat-hole in Lincoln's office, is worth looking into. Four notions have prevailed, and do prevail, in the world about religion; namely, that religion consists in activity, in passivity, in idea, in feeling.

Some philosophers hold the view that religion consists in action. They declare that a man must be moral, because God demands it, but after that everything turns on what a man does. That was the blunder of the young ruler who came to Jesus with the question—"What must I do to inherit eternal life?" Legalism, Phariseeism, heathenism all emphasized by word and practise the notion that religion consists in action. The heathen mother, tossing her baby girl into the crocodile's mouth, vainly believes that her action is devoutly religious.

uther made the same mistake as he climbed the anta Scala" in Rome. He felt that his action was the line of commendable duty, but when there hed upon him as by a revelation from heaven the rds which later became the slogan of the Protestant formation, he left the ascent of the "Santa Scala" f-completed, and went down a converted man.

More modern Christians than we are wont to be- e hold this view. They say it matters not what a n thinks so long as he behaves himself. Their phasis is on the act, rather than the fact, of religion. new a man who did nothing wrong for three solid rs. His outward deportment was above criticism. his actions could be commended. He did nothing ong—he was in jail! But does anybody say that prisoner in jail, living a life outwardly correct, l performing actions worthy of commendation, had hing for which to atone? Did not the fact of sin l hold, even though he had no opportunity to give ibitions of sin's action?

Others hold the view that religion consists in idea. ey declare that it matters not what you do so long you think correctly. The outward act of sin is not unless the heart is perverted. Religion is the way look at it—it is a point of view. Hold orthodox nciples and you may be guilty of as many heterodox ctises as you please. Indulge sin every day in the e of pardon every night. Thus men have deceived mselves, and deceived others. Denying that religis located in the hands and feet, that it is a sort a glorified fussiness, consisting wholly in what one s, they locate it in the head, and declare that religis correct thinking. And glibly they quote—"As thinketh in his heart, so is he."

But it is not enough merely to believe. Demons ieve—and tremble. To be a hearer, or a believer, the word and not a doer is to hear only for conmnation. "He that knoweth to do good and doeth ot to him it is sin." The idea that religion is an a is an exaggeration. The cure for it is in abunt spiritual life.

But, says another man, religion is neither action idea, it is feeling. It is sensing God. It is the ling of flow in the divine presence. Some do right fear of doing wrong; others for the sake of feelrighteous. This view of religion locates it in the rt. And if one were obliged to locate religion in one spot in the human anatomy, it were better to ate it in the heart. Ideas, rooted in sentiment, sway world. Religion without feeling is like an engine hout steam, like an automobile lacking ignition, like ensive plumbing with the pipes frozen. It were ter to have religion that is all heart than to have gion that is all head, only we should be on guard the religion that becomes all heart, becomes nothelse.

Abraham Lincoln on one occasion, as a young lawyer, made this mistake. He was riding along a country road with another country lawyer, when he saw a litter of pigs surrounding their mother, and having great difficulty in getting their dinner. He stopped his horse, got out of the buggy, went over to the pigs, put them into the way of contentment and satisfaction, and climbed back into the buggy without a word. His friend said: "Abe, why did you do that? You didn't even know the owner of those pigs!" And Lincoln replied, "So that I would feel good the rest of the day." Religion that is all feeling may be merely selfish happiness.

But still another man declares that religion is passivity. It is not to act or think or feel; it is simply to become the passive recipients of divine grace. It is to lean back on the waiting bosom of a willing God and let him do it all while we do nothing. I suppose that ex-President Herbert Hoover would say, if required to define religion with one word, that religion is passivity. At any rate that is the Quaker conception of religion.

We must not undervalue the mystical element in religion. But the mystical man must constantly guard himself against a supercilious superiority that scorns phlegmatic men.

Now on that busiest day of all days for Christ—the Tuesday of Passion week—he gathered all these partial truths and wove them together in one comprehensive statement that gives to us the whole truth of religion. He said religion is neither activity, nor passivity, nor idea, nor feeling, but all of them plus one thing more. Religion is idea—thou shalt love the Lord thy God with all thy mind; it is activity—thou shalt love with all thy strength; it is feeling—thou shalt love with all thy heart; it is passivity—thou shalt love with all thy soul—but it is one thing more, religion is social—"thou shalt love thy neighbor as thyself." And no man—after that—durst ask him any question.

Religious education must not attempt to standardize its instruction or predetermine its outcomes for all types of individuals. Too many churches are at present trying to serve a predominantly intellectualistic variety of religious diet to people who have little or no interest in that direction, and less capacity for it. *Religious education must serve the religious needs of the people on the plane on which they live.* The fact that a group of people are all adherents of a common faith does not mean that they all respond in the same way or find the same value or satisfactions in that religion. Such variety may range, for example, all the way from a Roman Catholic interpretation and practise of Christianity to that of a Quaker.—*Prof. Earl E. Speicher, in the "Crozer Quarterly."*

Improving Your Teaching

By Frank M. McKibben[1]

V. IS YOUR CURRICULUM SUITABLE?

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"Some of you reported difficulties with your curriculum the last time we met," stated the leader. "Let us consider some of these problems and see if we can think them through."

"Well, for one thing," responded an intermediate teacher, "whenever I use the word 'curriculum' I am not sure that I know exactly what I mean."

"That's a good starting-point," the leader exclaimed. "If we do not fully understand the meaning of the curriculum we will not get very far in improving our leadership."

What Is the Curriculum?

What was true of this intermediate teacher is true of all of us. You will recall that in previous discussions we have said that religious growth is directed through the control of the influences and stimuli affecting the life of the pupil. These forces and stimuli are many and varied. Those which we desire most definitely to control as a part of a school program are described under the term "curriculum." They constitute the means that the religious leader employs to achieve the objectives that have been set up for the lives of the pupils.

Traditionally, the curriculum meant a set body of material to be taught, courses of study to be followed by teacher and pupils. Teaching was primarily concerned with the mastery of this material by the pupil. The curriculum *was* subject matter. Later it was broadened in meaning to include both subject matter and activities. A rather narrow range of activities was introduced into the program of religious education. Gradually the curriculum has been broadened to include all the activities and experiences engaged in by the school and its leaders to secure growth and development in the lives of the pupils. These activities and experiences include projects of service, subject matter, experience of worship, study of life situations, recreational activities, the relationship between pupils and leaders; in fact, all aspects of school life that have any influence whatever upon the characters and conduct of the pupils. These experiences and activities are most commonly grouped under the following headings: worship experiences, study experiences, service training and activities, social recreation, and personal experiences of religion and the church. But why this continual reference to the experiences of the pupil?

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What Is the Pupil-Centered Curriculum?

As most of us know, the newer theories of curriculum building and emphases in teaching metho attach great significance to "life situations," "pup experiences," and "problems." The curriculum i thought of primarily as "the enrichment and contro of the experience of the pupil." The teaching pro cedure centers in the pupil's experience. Instead o presenting material to be assimilated and mastered b the pupil, the newer methods are concerned with de veloping the experiences of the learner. The every day experiences of pupils are held to be of worth o their own account. The function of teaching is tha of developing these experiences, widening, enriching and directing them as the pupils meet and respond t situations in the normal activities of life.

The major emphasis, therefore, in modern relig ious education is upon the stimulation and guidanc of pupils in self-initiated, self-controlled, and self directed activities. This pupil-centered or experience centered theory of the curriculum is in distinctio from the content-centered conception which ha dominated religious education for so many years. Th tendency to shift from a content-centered curriculum to an experience-centered procedure has no othe justification except that of the possibility of improv ing the work of the church school. If this theory proves more effective in curriculum building an teaching method than those of the past, surely no sin cere leader will fail to accept and make the most of it

How May the Curriculum Be Improved?

You are concerned first of all to make sure that th students with whom you are working are being pro vided with a broad, rich curriculum. If you are general officer or leader you will be concerned t know the extent to which all the pupils of the schoo are being provided with the full range of helpfu activities and experiences mentioned above. Possibl no better method of studying this problem can be sug gested than that of attempting to evaluate your cur riculum through the use of *Standard A* (or *B*) *for th Sunday Church School.*[2] Through the use of this b yourself as a leader or in cooperative study wit others working in the church school you will readil discover the extent to which this full program is bein made available to all age groups in the school. Thi

[2] Copies may be secured from the publishers of this magazine, pri 15 cents each.

ly calls for a careful evaluation of both the amount the quality of each element in the curriculum of r school.

Most of you, however, are working with a single artment group or class. You are vitally concerned afford your pupils the richest possible religious de-pment. While you may feel that a very limited nber of activities can be carried on in a class sion, you are, nevertheless, responsible as the leader making sure that your pupils are provided in some m at some time with those experiences and activi- which are essential for their full development. u may carry on a limited devotional program in r class, but you should at the same time make sure t your pupils share fully and helpfully in the wor-p experiences of the larger group. This is true of their service training and expression, their ial life, and their recreational experiences. This er range of activities must be provided either by for your individual group or by some larger group h as a department or the school as a whole. Many thful teachers are finding it necessary to extend ir class activities into the weektime in order to re with their pupils this larger range of experi-es. The first question you will need to ask your-is this: To what extent are the pupils of my class ring in all these phases of the complete curriculum? e second is: How can I aid them to share more pfully in all these activities? For that word "share" vital one in religious education.

Is Your Class Program Effective?

Whatever may be the answer to the previous ques-ns, you are, in the last analysis, primarily concerned the effectiveness of the period known as the class sion. You are held responsible by your church for at happens as the result of your leadership in the ss. What does this involve? It involves the fel-ship that the pupils share and enjoy as they meet ether on Sunday morning. Is this fellowship olesome and happy? Is it shared by all members the group alike? Are there any cliques or serious isions in your class? How may the fellowship of group be improved? It involves also the projects service in which your class as a whole engages. Is r group interested in some worthy enterprise, some up or individual whom they are endeavoring to , some issue or cause with which they have iden-ed themselves? Do the pupils choose the activities y desire to promote, share in directing them, and ume leadership responsibility in carrying them ough to fruitful outcomes? The same questions ght well be raised regarding the devotional life r pupils sustain in the class. To what extent does h devotional activity contribute to the religious elopment of your pupils? To what extent do all of these activities and experiences relate to the daily lives of your pupils? Will their lives be enriched and strengthened because they share in the class session on Sunday?

Is Your Course of Study Suitable?

Most of us as teachers are dealing from Sunday to Sunday with some kind of a course of study. It may be a series of Bible verses selected for study, a group of lessons centering in heroes in the Old or New Testament, or it may be an outline of problems in every-day living. The course of study may be of our own choosing, it may represent the selection of the class, or it may have been chosen by the committee on religious education. It simply may be the course recommended by your denominational board of education. Whatever may have been the manner of its selection, it is quite important for you to raise several pertinent questions regarding it. Is the course suitable for your pupils? Is it serving to promote their religious development? What difficulties are you encountering in using it? Is it greatly enriching their lives? What changes in content or method of treatment seem advisable?

There are several ways in which the suitability of a course of study may be determined. Here are three practical tests. First, it must definitely interest the pupils. The more spontaneous their interest in a course of study the more profitable their study of it is apt to become. The skilful teacher is often able to interest pupils in a course that at first does not seem to challenge them. But if this interest cannot be aroused then some change should be made. Second, to be effective a course of study must meet some definite needs in the lives of the pupils. It is at this point that so many of the study courses of the past seem to have justified criticism. These needs are varied and any course of study worthy of consideration ought to meet some of them. Pupils need an understanding of the meaning of religion for their daily lives, a knowledge of the best religious heritage of the race, an appreciation of the Bible and the help and inspiration it contains for them, aid in meeting and dealing with problems of every-day conduct, and many other specific needs. Does your course meet some vital need of your pupils?

And third, the course of study should enlist your own enthusiasm. No teacher can teach effectively any course that does not stir his own interest and enthusiasm. Enthusiasm is contagious and its absence is equally noticeable to pupils. Enthusiasm arises out of an interest in the content of a course, the feeling that it is of interest and vitality, a joy in sharing the study of it with others. Unless a course arouses some enthusiasm on the part of the teacher some change had better be made in the selection of the curriculum.

Making the Most of Your Curriculum

In attempting to improve your teaching it may be necessary in some cases to change entirely the course of study. But before requesting this each teacher should study a number of other possible causes of dissatisfaction. Many splendid courses of study are being abandoned by teachers who have not given them sufficient study really to understand and use them effectively. Such teachers are very unlikely to find any course of study that will prove effective without careful teacher preparation. Interest, enthusiasm and skill in the use of splendid courses do not arise without effort on the part of the teacher. The teacher should, therefore, look first to his own preparation.

Many of the more modern courses call for definite preparation on the part of the pupils. They suggest problems, projects, investigations, and group activity during the week as effective preparation for the class session on Sunday. If the pupils are not encouraged and directed in carrying these activities forward the best of courses is apt to fail. The direction and supervision of pupil activity in connection with courses o study are necessary for their effective use. Teacher will need to be very skilful and ingenious in motivatin such pupil activity. Other factors that determine i part the effectiveness of a course of study are: poo physical environment and equipment, insufficient tim or too much time, too many different ages in the class and the use of the wrong teaching procedure. Th problem of the best teaching method will be treate in the next discussion.

How can you become skilful in making your cur riculum effective? Simply by going over and ove such problems and questions as have been raised i this discussion and others suggested by this treatment Serious attempts to gain better understanding of the meaning of the curriculum, continuous efforts t evaluate results coming from various curriculum ma terials and activities you use, thoughtful study o problems as they arise from week to week in your work, conferences with those able to help you, these constitute ways in which any teacher may improve.

Bible Temperance Lessons

By E. Morris Fergusson, D. D.

Author of *How to Run a Little Sunday School*, *Church School Administration*, and *Piloting the Sunday School*

A PROGRAM FOR TEMPERANCE EDUCATION

(The Second of a Series of Articles)

The Christian teacher wants a program to guide him in the work of temperance education. What shall that program cover?

If results are to follow for the cause, temperance education surely needs such a program. Desultory effort, however zealous, will not even hold the present lines. But if the various leaderships of childhood and youth, from parent and class teacher to national and international executives, could agree on what the basic pattern of temperance education should include, there would be at least the beginning of unity; and as this unity increased, each effort would strengthen and support the rest.

The leaders in religious education have not yet furnished a temperance education program. It is in order therefore to inquire unofficially what such a program when issued will probably cover. If its necessary elements can be formulated, parents and teachers can work in home or class or department as openings appear. In order that this program may apply to all ages of growing life, as found in all groupings—home, Sunday school, day school, etc.—it can be stated only in the most general terms.

The aim being the development of a temperance personality in the individual and a temperance stand in the group, the essential elements of the educational program appear to be these seven:

1. *Standard.* Having settled what constitutes the standard of temperance conduct for the individual and the group, the first function to be provided for—not necessarily the first thing to do—is to impart this standard so that each child and youth shall adopt it as his own. Here, at the outset of educational endeavor, the most conscientious wet must part company with the most liberal dry. There is no dodging the involved decision. Either temperance means a moderate and regulated use of wine, beer, fermented cider, and other beverages which do or could intoxicate, or else temperance means total abstinence from the beverage use of all such drinks. The policy of prohibition is not here involved, nor judgment on those who take the opposing view. This article accepts total abstinence as the only standard of temperance worth teaching.

2. *Knowledge.* With preadolescent children, authority for the standard as first presented may legitimately rest on the claims of the adult leader and pass to the pupils by simple suggestion. Without argument or proof, parent, teacher, and school may assume as settled that all should abstain, and may present this

clusion in motto, song, story, and such group fel-vships as the Band of Hope. But from the point ere this stand is first taken, even with little children, work of instruction should proceed, until authority fully replaced by intelligent conviction. Temper-ce facts should be marshaled, presented, and so far cussed that the learners shall see their validity and plication. With adolescents the enunciation of the ndard should be not less clear; but the right to estion or deny should be freely given, with appeal en to the facts. Dogmatic and one-sided temper-ce teaching with intermediates and seniors trains for wet camp rather than the dry.

3. *Attitude.* The response of the feelings to knowl-ge made one's own. It is not enough merely to ow that continued drinking makes the drinker self-ceived, foolish, unpleasant, dangerous, and finally pless, and that uncounted thousands who began ending to be moderate drinkers only now lie in unkards' graves. The knowledge must awaken feel-gs of disgust and repulsion so strong as to make dulgence impossible. Where the taste for wine or er has already been formed and the drinking habit gun, to arouse this protective attitude is vastly rder than with those whose predilections are yet formed.

Mere disgust with alcohol, however, would be but weak emotional defense. A concomitant series of utually supporting temperance attitudes must be iven for. Among these are pride in one's bodily ergy and ability in games and athletic contests, ibition to win in mental tests through powers of nd unclouded by any sort of indulgence, desire for dership power, including clear-headedness in emer-ncies, considerateness for the effect upon others of e's example, and loyalty to a heroic and militant use. Through stories, reading, and simple organi-tion such attitudes as these can be progressively tablished.

4. *Experience.* Only through experience can any aracter-lesson be learned. In his preface to *The et Parade,* Upton Sinclair frankly tells of his own gic family experience with drink as his motive for is relentlessly picturing what moderate drinking tually means and leads to. It was experience that med John B. Gough for his lifetime fight in the total-stinence cause. Perish the thought that any such perience should fall to the lot of our boys and girls! t this negative temperance experience can be bor-wed in story and lesson, recitation and song, for ose pupils whose age makes such strong lessons wise d whose steps are nearing the places of social nger. Particularly does the present generation of uth need the imparted experience of their fathers as the nature, extent, and results of the open and ensed saloon.

Negative experience, however, forms but a small part of that which the temperance teacher must aim to secure. The trait of temperance in character is reached through a long series of experiences in temperate living, usually under wise leadership through situations successively faced, interpreted, and gone through. There is a temperate life for the baby, and for the nursery child, and for every age of man. Why anticipate experience that is not yet here? Why arm the six-year-old against whisky and beer, unless these as temptations actually confront him? Teach him to control the tastes and appetites he does feel. Give him experiences of saying "No" to the ice-cream cone and the "sucker," and finding satisfaction in the power he thus can show and the wealth he has thereby saved; and through such experiences he will grow to realize what temperance means.

5. *Habit.* Beginning with the habit of thinking, "Ought I to eat or drink this?" and of refusing when conscience is not clear, supporting habits may be added, leading up to the fixed habit of total abstinence in the midst of social temptation. Habit secured by mere repetition, or supported only by a signed pledge, is a bruised reed to lean on; but when it forms part of a mutually supporting complex, including repetition and intelligent pledge-signing, it becomes a permanent conduct-control.

6. *Appreciation.* Against the sneers of "society," the cheap caricatures of the cartoonist, and the interested detraction of "the trade," appreciation must be built for the righteousness, nobility, and tragic necessity of the cause and the honor due its faithful supporters.

7. *Ideal.* At every stage in the process of building in pupils' hearts the foregoing controls, connection must be made with the ideal of Christlike living. How can one walk with Christ and sell liquor, or abet such sale, or drink with supposed personal safety before those who tread "the slippery paths of youth," or knowingly lower his capacity to be and live at his best? Honest sympathizers with wet sentiment should be invited to face and study these questions, that they may work out for themselves the connection between thoroughgoing temperance and "the Jesus way of life."

Appreciation of a Publication Society Book

Word comes to us that the Indian Office of the Department of the Interior at Washington thinks so highly of *The Moccasin Trail,* a recent issue of The Judson Press, that they have filed two hundred and sixty cards for it in their catalogue. The book was projected and edited by Dr. William A. Hill, the Northern Convention's secretary of missionary education. It is being widely used by mission study classes and in mission reading contests.

The Question-Box

Conducted by Mary M. Chalmers

Worship Programs for Adults

In the ADULT LEADER for March we discussed briefly the question raised by an adult superintendent concerning worship programs. His problem seemed to center around the time element. This is important, of course, and the arrangements we are about to suggest are time-conservers. But there are other considerations of importance even greater than that of time. Many pastors are made heart-sick and discouraged by the exodus from the building at the end of the church school hour. They would like to think that it is not so much indifference to the message they have prepared, or to the service of worship, as to a certain feeling that the people have already worshiped and received a message and do not have inclination or desire to repeat the experience. The pastor is led to wonder also whether the confusion attendant upon the breaking up of the class does not increase the restlessness of all concerned and make difficult an attitude of reverence for those who do remain.

A superintendent is interested quite naturally in magnifying his office and making it as worth-while as possible. Can you put this tendency aside, look at the matter objectively, and think of the Sunday morning as a whole? It is the time in which the adults of the church are going to enter into a worship experience together; in which they are to receive an inspirational message that will seek to stir their emotions and rouse their wills; it is a time in which they are to be directed in a study of the Christian life and message. The church seeks to accomplish this threefold aim through worship, sermon, and teaching. Adults being what they are and living under the conditions under which they live today, we do not expect to have them at the church building for more than two hours on Sunday morning. If we could start *de novo,* with no traditions, how should we divide the two hours between these three activities, or experiences? Should we feel justified in planning for two extended worship services? Would we approve of a sermon and a lecture period, which means, practically, two sermon periods? Would it seem to us wise for the school program to duplicate the worship period of the church? Would it seem wise for the pastor to use a major share of that two hours for the sermon? Is it to be wondered at that many adults react to this situation by remaining away from the church school session, or by leaving before church worship service and the sermon?

To meet these difficulties, namely, duplication of program, loss of time, and interruption of the spirit of reverence, two plans are being tried. In the one the members of adult classes go directly to their class rooms and there remain until time to assemble in the church auditorium. The adult superintendent and the pastor share the responsibility for a worship service which begins departmentally, but is merged into the opening of the regular morning church service. This plan is in the nature of a compromise, or intermediate step, between the usual departmental plan and the unified worship service. A unified worship service has been the program followed by some of our churches for a number of years. So far as the adults are concerned the unified program begins in the church auditorium, at 9.30 or 10.00 a. m., with the church worship service, followed by the sermon, and this followed immediately by the class session.

Time is conserved in this manner, and many believe that the quality of the worship service is improved. Certain it is that many more adults come and remain for the entire morning period. No provision is made by this plan for the adults to meet as a department, unless they do so at the end of the class period. We should like to hear from those who have tried the plan, or a similar one, whether they find this a loss, or whether a compensating sense of unity and of the importance of the church have resulted, so that no need is felt for departmental loyalties. The following books will be found helpful to those grappling with this problem:

Beaven, *Putting the Church on a Full-Time Basis;* McCallum, *The Graded Church;* Munro, *The Church as a School;* Chalmers, *The Church and the Church School.*

What Is Your Percentage?

0 per cent.—"I won't."
10 per cent.—"I can't."
20 per cent.—"I don't know how."
30 per cent.—"I doubt it."
40 per cent.—"I wish I might."
50 per cent.—"I think I might."
60 per cent.—"I might."
70 per cent.—"I think I can."
80 per cent.—"I can."
90 per cent.—"I will."
100 per cent.—"I DID."

PROSPERITY will one day laugh at the foolishness of modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory.—*Louis Pasteur.*

Mother-Thoughts

By Faith Clark

We learn life's lessons so slowly. I have heard of wardship all my life, and thought I practiced it, t not until our little boy was seriously ill did I ilize the first meaning of the word.

As I watched him fighting for his life, I prayed, only a parent can pray, "Oh, Lord, give me his e"—was that what I should say? "Oh, God, don't him die"—is death so terrible an experience when neans going back to the Father? To whom did my belong? To me, his mother, who had given him th, or to his Creator, who had breathed into him breath of life?

Slowly my torn heart saw the light. He had been ned to us for a blessed season, and if it must be t the loan was over, how thankful we should be t we had had him even these short years. We ld not hold him with our grasping and clutching, when we opened our hands and gave him back to Father then we knew that we could never lose , living or dead. To build a barrier of grief be- en ourselves and God would be to lose our son ce. Oh, the comfort of knowing that he and we re safe whatever came.

Then he grew better and slowly regained his ength. How my glad heart sang! And underneath our deep joy there came the solemn assurance that ould look up into the face of my heavenly Father l say, "I understand. I have learned another lesson ng the way."

Margaret came home from high school today quite set. She stormed into the room where I was sew- and flung her books on the table and herself into hair. Then she burst out with, "I'm so sick and ed of being told I look like So-and-So. Last week . Talbot stopped me to say how much I looked like ne niece of his; yesterday Miss Anna gushed over eyes and said they were so like her darling Mary's; l now tonight didn't fussy little Mrs. Smith come to me and say, "Oh, Margaret, you are the picture my little girl." Why, mother, her little girl is 'fair, , and forty'." I wish they would let me alone. I 't help it if I have brown eyes that remind them some long-lost love."

let her rave for a while. Then I reminded her t these friends had said she looked like someone y loved. What an advantage to Margaret! Simply ause of physical characteristics they were preju- ed favorably toward my girl. At the start she had advantage over every other girl of her acquain- ce.

think I made her see it. She knows enough about psychology to appreciate her advantage. It is a blessed privilege to be liked because you look like someone who is loved.

I am afraid of snakes. Even little grass snakes, perfectly harmless though I know them to be, fill me with loathing and real fear. So when I found myself in snake country, where copperheads are seen occasionally, I was afraid to venture into the woods.

To balance my fear of snakes, perhaps, I have a great fondness for maiden-hair ferns. To me they are exquisitely lovely. The woods were not full of them, by any means, but once in a while a hidden thicket would disclose their lacy fronds. My fear of snakes kept me out of the woods, however, and it began to look as though our entire vacation would pass before I should discover my lovely friends.

One day there came a call for help. Way up the Hollow there was a very sick boy. The family wanted the minister and his wife to call as soon as they could. Of course we would go.

We drove the car as far as possible, then left it to walk up the Hollow. Through a meadow deep with flowers, a fine place for snakes, up a wooded hillside and through underbrush, over a creek and way up the other side we toiled. I was so afraid that I was shivering—and the day was very warm. It seemed to me that this was a test of my cowardice, and I must meet a snake before that cabin was reached.

Then at a turn in the path, straight before me, grew the most beautiful clump of maiden-hair fern I have ever seen. I knelt and worshiped. My fears fell away at this sign of love from my heavenly Father. It seemed as if he were saying to me, "Foolish one, dost thou not know that thou art safe when I go before."

We reached the cabin safely and had the joy of helping one who was soon to pass to fairer hills. The return trip was far easier, for close in my heart I treasured the revelation of God's love in the lacy fingers of a delicate fern. May I pass this lesson on to my children.

It is not beyond belief that we may sometime be able to do in our laboratories what the sun is doing in its laboratory. Then it is conceivable that science could, if given the chance, transform this world within a generation. But to what end? Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction.—*Robert Andrews Millikan, Ph. D., Sc. D.*

Some Sunday School Superintendents

By Eldridge B. Hatcher, D. D.

The first was a splendid Christian layman, but I do not think that many persons ever thought that he had been picked by providence to be a Sunday school superintendent. I was a youth when I came into his school, and to my eyes there was one big lack in his superintending make-up. He never got excited. It looked to me as if he might have entered into a sacred contract that he would never allow anything to excite him while he was presiding over the school. He never got ruffled or stirred up in any way. His voice kept at one level of pitch, and that of a low order. As he would make announcements, or speak about anything from the platform, it seemed to me that he was saying to himself, "Now let everyone observe how calm and deliberate I am. I defy anyone to detect the presence of any emotion in my tones. Why do not more of you try this plan? Don't you see I am a perfect master of myself?"

I thought that if he would only explode, just once, it would break the spell of quietness. I found myself also getting that way. In fact, calmness sat upon every boy and girl. I came to think that the greatest virtue is calmness. The imperturbable, low modulations of this superintendent's voice were a rebuke to me for ever having allowed myself to indulge in an emotion. He surely was a joy-damper.

The next superintendent I knew in Louisville in my seminary days. I liked him immensely. He bristled with life. He had a voice like a trumpet. There was a suspicion of stammering in his speech which made his blurting efforts in talking all the more interesting. He kept things on the go. As to his general management of the school organization I did not know. It was simply on the platform, as he presided over the opening and closing sessions of his school, that I knew him, but I felt very sure, from the manner in which he handled the situation from that high perch, that he had little patience with drones, or inefficiency, in any of the departments of his school-work. He put his whole soul into his office in those public exercises. I never once saw anybody fall asleep while he was presiding. I found myself wishing that I could take him with me to be my superintendent in my first pastorate. No stereotyped programs did he drum his way through. Other superintendents might have the same things done at the same time each Sunday morning, year in and year out, but not he. If dullness and monotony had showed their heads on the platform he would have chased them off.

He absolutely looked as if he thought a Sunday school one of the finest things in all the earth, his own school at the top of the list. I never saw his eye that it did not have a light in it, and his voice and face combined to tell the school that he loved them, every one. He was a general. Every Sunday he would enthusiastically conduct his school through its opening and closing exercises, as if he was leading a charge up the heights for Christ. The mists of the intervening years have hidden him from my view, and I know not whether he is still leading his Sunday school to victory, or whether he has gone up to the celestial heights to get his crown.

Another superintendent I knew, in a Southern state, who accepted the superintendency of a school that was dead; but there had not been enough energy lying around to have the burial services. The new leader blew his trumpet and prepared the community for that school's resurrection. To him the forerunner of the millennium was a perfectly organized Sunday school. Every department was to be perfectly organized, from hub to circumference; also every class and every committee. I had almost said, every teacher and every pupil.

His dream by night, his mania by day, was a standard, A No. 1 school. The class of old bachelors must have its committee on new members even though there was not an old bachelor in the county nor any prospect of one for the next decade.

As a machine constructor and regulator this superintendent was a brilliant success. In fact, his school was perfection itself—except in the trifling little matter of teaching. His mind and plans did not seem to get over into that territory. He took for granted that success would beam upon every phase of the work if he could only get his committees and other machineries fitted into place. The furnace was built to a finish, but it didn't seem to occur to him that some fire therein would be appropriate; and as for the boiler, it was organized down to the last rivet—except that the superintendent had overlooked the matter of steam.

I mention one more superintendent. He did not have a chance to show off his shining abilities and qualifications. It was a very small school, but with a good attendance in view of the limited church-membership. I mention him here simply because of the man himself. He was a man to love; timid, gentle, and yet with granite in his character. His was a big heart and that counts multitudinously in the superintendency. He loved the school; its teachers and scholars, and pastor; and that is a prodigious qualification for the office. He would go down into the slums for scholars and down into his pocket for the benefit of his school and that added another jewel to his Sunday school crown. When he moved away to another city, to accept a position with the state government, his school, church and pastor were broken-hearted.

Liquor Fatal to Creative Writing

"One of the things I ought to warn you against is quor," says Jack Woodford, in *Trial and Error—Writing and Selling.* Woodford is the author of ven books and over two thousand stories in leading riodicals.

"Liquor has cracked up more writers than any her one thing. . . What I have seen it do to riters! . . If you set up the liquor 'conditioning,' ou are, from that time on, going to have harrowing fficulties. Your 'conditioning' will call for more id more liquor . . . until you come to the point here the whole situation becomes impossible; then ou will have to give up writing. . . The worst thing out the liquor-conditioned reflex is its insidiousness. . . You will feel that you are writing superbly, and ter . . . it will be obvious that it is impaired by the quor you had and held at the time of writing. . .

"This is a very serious matter. I could fill the next w pages with the names of writers I have known ho showed promise and got off to a good start; then acked up under liquor. . . I know three writers, and od ones, who, in the past ten years, killed themlves when they became so conditioned to writing rough liquor that they could not write without it, id could not drink enough to write with it."

Conscious Christian Workers

There was laudable thrill in the way a correspondent rote about the high hour when certain Sunday school upils volunteered for special Christian service. My art rejoiced with her, yet instantly came the hope at everybody would understand that these were not e only ones called to Christian work or able to engage it to the glory of God and with his full approval.

We still think too commonly in the old medieval rooves, when a sharp distinction was made between ligious and secular pursuits. The monastic life was en considered so much more spiritual that church aders were at some pains to explain that normal arried life was not, by contrast, actually sinful! Howver devout and charitable, a person so circumstanced uld be held to merit the divine favor in only a very inor way, compared with the brother or sister who came "a religious."

In a sense, we have grown well away from such otions, and here is no inclination to quibble about ords and phrases; yet it seems to me that there still need to beware of what amounts to false teaching henever we speak of "going into Christian work," "full-time Christian service." Such is indeed a ble enlistment; yet the kingdom needs to have many rsons definitely set apart for training as "various rts of prophets and teachers." From the technical ew-point, it is right to term them our Christian workers. In actuality, however, all are called to full-time Christian service, *without vacations.*

> "Who sweeps a room as to thy laws
> Makes that and the action fine,"

is not new doctrine, but it is a sort that needs ever to be emphasized anew, and thought out in a sufficiently analytical way by every individual. Compartment religion and Sunday religion are still too commonly respectable for us to be at ease on this theme.

Only in youth will most minds, hearts, and lives really take in this ideal. Therefore every Sunday school teacher needs to be instant in season and out of season with faithful efforts to insure its being worked into the very fiber of our pupils' characters.

Anecdotes stick in the mind. Let us tie this truth in with many different ones. For instance, recall Carey's fine declaration that his work was to preach the gospel, but that he cobbled shoes to pay expenses. Was not his cheery, faithful shoe-repairing itself one way of telling the glad news of the Nazarene Carpenter? Various winsome little poems, as well as books like Oxenham's *The Hidden Years,* help show girls and boys that Jesus did not begin his own religious work with leaving home. Well-smoothed ox-yokes and innumerable gracious neighborly services were also parts of his blessed doctrine; and simplest daily employments will be forms of ours, if done in a Christian way. So youth must be made to see—and to act—if God's kingdom is not seriously to be held back.

Give Reasons for "Firing" Employees

Widely differing reasons for the "firing" of clerical employees are given by nearly one hundred leading industries of the United States, in a recently compiled survey which is of value not only to executives but to teachers who train such workers, and to the workers themselves, says a Boston University bulletin. Financial and insurance firms group as main reasons tardiness, dishonesty and lack of courtesy; the publishing business, poor English; and the automobile group, poor spelling, lack of ability to operate office machines and lack of loyalty. Carelessness is the outstanding reason for involuntary termination of employment.

The other most common causes listed as reasons for loss of one's job are non-cooperation, laziness, absence from work for reasons other than illness, dishonesty, attention to things other than office work during office hours, lack of initiative, lack of ambition, tardiness and lack of loyalty.

"The lack of proper character traits," the report concludes, "and not lack of specific skills is responsible both for firing and lack of advancement. A handicap of specific skills counts for 23.5 per cent. of those who do not advance, while undesirable character traits accounts for 76.5 per cent."

Daybreak Prayer

I thank thee, Father, for this, another day.
May I receive it as a trust from thee?
For this my Lord, my God, I pray.

Fill me with thy love divine this day.
May I bring hope and cheer to weary souls;
For this my Lord, my God, I pray.

Help me to conquer sin and self today.
To banish fear, alarm; and trust but thee;
For this my Lord, my God, I pray.

May I thy boundless love reveal this day;
Thy truth declare, thy errands run?
May I but know and do thy holy will, I pray?

Not for self, for power or glory do I pray.
Lead me in paths of service free.
For this my Lord, my God, I pray.

When shall come the end of this and each today;
May I have been a servant worthy of thy love and care?
For this my Lord, my God, I pray.

—*Frederick D. Raymond.*

Pearl Buck Speaks to Negroes

At a meeting arranged in Harlem, New York City's "black belt," by *Opportunity,* a journal of Negro life, Pearl S. Buck, author of *The Good Earth* and a missionary of the Presbyterian church to China, told her white and colored audience some pertinent things: "I have escaped death," she said, "only because people whose skins were of another hue than mine, but who knew the real me under my alien color, risked their lives to keep me in safety. Many times, witnessing the attitude of my own race toward those of another color, I have been so ashamed that I could have wished I were not white. You must forgive us, not once but many times and by forgiveness without bitterness you will gain strength. I had rather be he who forgives than he who is forgiven." Commenting on the address, an editorial in *Survey* remarks: "With a simple sincerity that carried to every heart in the room Mrs. Buck discussed, almost as might a visitor from another planet, the essential stupidity of race feelings of inferiority and superiority, calling upon the Negro race to demonstrate its own superiority in its own characteristic accomplishments."

An Effective Church, Christian Homes, a Christian Society

So broad is the field of religious education of adults that it is a problem to know just where to begin, where to concentrate our forces for the present. It would seem that our efforts ought to be directed to the place of greatest need. That need may differ in different local and denominational groups. It is evident that little can be accomplished by an adult group whose members have not come to a vital faith in the reality of God. In this day of unrest, of distress, and of pessimism there is a crying need for guidance in building a Christian society and world order. It becomes more and more apparent that this leadership must come forthwith if civilization itself is to survive. But before we can hope for much improvement in the social structure we must multiply the number of Christian homes. If any of this work is to be done we need an effective church, a church whose members are trained in Christian living and effective service.—*G. L. Schaller, in the "International Journal of Religious Education."*

CIVILIZATION moves forward on the feet of little children.—*Herbert Hoover.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

THE AMERICAN BAPTIST YEAR-BOOK 1932-1933. The Northern Baptist Convention. Clarence M. Gallup, editor. The Judson Press. 132 pages. Price, 50 cents.

Innumerable facts about the Baptists—their churches, denominational organizations, and work—that every Baptist should know, are contained in this Year-Book. While this 1933 edition restricts itself, more than former issues, to the Northern Baptist Convention, the work remains a useful hand-book of the denomination the world over. The price is fifty cents, and it may be procured from the Philadelphia headquarters, or any of the branch stores of The American Baptist Publication Society.

RE-THINKING MISSIONS. A Laymen's Inquiry After One Hundred Years. By the Commission of Appraisal, William Earnest Hocking, *chairman.* Harper & Brothers. 349 pages. Price, $2.00.

Early in 1930 a group of laymen met in New York City to discuss the foreign-mission situation in their own denomination. Later an invitation was extended to representatives of other denominations to join them. The Institute of Social and Religious Research accepted the assignment to make a preliminary assemblage of facts, gathered impartially and scientifically, under trained leadership. This task occupied an entire year. It was after a study of their findings that the commission spent a year visiting mission fields, with the purpose, as defined by themselves:

"To aid laymen to determine their attitude toward foreign missions, by reconsidering the functions of such missions in the world of today.

1. To make an objective appraisal of their activities in the fields visited;

2. To observe the effect of missions on the life of e peoples of the Orient;

3. In the light of existing conditions and profiting, ough not bound, by missionary experience, to work t a practical program for today, offering recomendations as to the extent to which missionary actives of every sort should be continued or changed."

The enterprise was financed and carried forward by ose in no way officially connected with the boards. *-Thinking Missions* is a report to the lay membership the Protestant church in the United States of the nclusions reached by this Commission of Appraisal. This commission of laymen is not suggesting the andonment of the missionary enterprise, but they e suggesting many far-reaching changes. Whether ey prove the case for which they plead or not it is r the church at large to decide. The book should read and carefully studied by all lovers of the ngdom of God.

THE BIBLE LOOKS YOU OVER. By Arthur Stevens helps. The Judson Press. xiv and 229 pages. Price, .50.

In thirty-three delightful essays the author talks to about many things, and makes us see our dear lves, our foibles and virtues, in the light of some of e less-familiar characters and passages of Scripture. is a sort of Christian philosophy of life, but far moved from the conventional, dry-as-dust religion d philosophy book. Doctor Phelps writes with all e distinction and charm of his brother, William von. He amuses and sobers, preaches and enterins; popularizes his fine scholarship without cheapning it. At every turn he throws some new light on e Bible—and then on us!

THE PERENNIAL REVIVAL. By William B. Riley. he Judson Press. x and 259 pages. Price, cloth, .25; paper, 75 cents.

Doctor Riley has been for forty years or more one the outstanding evangelistic pastors and preachers our country. His own great church in Minneapolis as been a soul-winning center, and he has assisted urches everywhere in evangelistic campaigns. He as, moreover, had large experience in training evanlists in his Northwestern Bible Training School. ew men are thus so well fitted as Doctor Riley to part worth-while information and inspiration in this preme task of the ministry and the church. That e book has met a real need is shown by the fact that is is the third edition. Its value is now enhanced careful revision and the addition of much new marial. It is a book that laymen as well as preachers ould read and study, and that divinity schools and ible institutes might with profit adopt into their curiculum.

CHRISTIANITY. By Edwyn Bevan. Henry Holt & Co. 240 pages. Price, $1.25.

One of the latest volumes of the Home University Library. The author, of Oxford and King's College, London, is possessed of broad and up-to-date scholarship; yet he writes interestingly and with the popular approach that has characterized nearly all the issues of this useful series. The minister who would brush up his church history and the Sunday school teacher and adult pupil who would familiarize themselves with the subject will find this book "just the thing." It starts with the apostolic Christianity and comes down to "The Situation Today."

NORTHERN BAPTISTS RE-THINK MISSIONS. A Study of the Report of the Laymen's Foreign Mission Inquiry. P. H. J. Lerrigo, editor. Price, 25 cents.

This booklet of one hundred and twenty-eight pages is perhaps the most important volume sponsored by our foreign mission board in many years. Every Baptist church should engage in its earnest study. The material is arranged under six topics: Re-Thinking the Basis of Christian Missions, The Missionaries, The Church on the Mission Field, Education, Medical and Social; Administration. The American Baptist Foreign Mission Society and the Women's Society gladly gave every assistance to the committee of Christian laymen who made the extensive investigations upon which their report, as contained in *Re-Thinking Missions,* was founded. Four major considerations are here specified:

1. That the Laymen's Committee ask neither for approval or adoption, but merely for consideration.

2. That our Baptist boards differ from the report on some essential points.

3. That many of the recommendations of the report are in line with policies already approved by our boards.

4. The report has answered the question whether Christian missions should still continue with an emphatic, but qualified, *Yes.*

LIFE BEGINS AT FORTY. By Walter B. Pitkin. Whittlesey House, McGraw-Hill Book Company. 175 pages. Price, $1.50.

A book for the discouraged brain-worker, for the middle-aged, for those approaching middle age, and even those beyond it. The years up to forty, according to Professor Pitkin, are generally a time for finding oneself. "Before forty we may be excellent students but almost never scholars," "learned but not wise." Youth is the time for energy, for manual labor. The greater number of significant creative and constructive acts, he says, have been performed beyond forty. "Many able people, like geniuses, blossom late," and he cites numerous examples to prove this.

In the latter part of the book the writer predicts a decrease in population, fewer young people. In the past, he says, the dominance of the juvenile mind has been a hindrance to the race. He predicts, too, cheaper power, cheaper living, better education, longer life, and a great increase in the mechanical contrivances, which will make life easier.

Out of the Storm in China. By W. B. Lipphard, D. D. The Judson Press. xiv and 201 pages. Price, $1.50.

All the world is today looking intently at China. Doctor Lipphard has had ample opportunity to become acquainted with Chinese conditions from wide travel and study in the land as well as from his vantage-ground of secretary of the American Baptist Foreign Mission Society. The book is authoritative, up-to-date, and the accomplishment of an experienced writer. It cannot be neglected by any student of international politics or world Christianization; and certainly every Baptist should follow its narrative of Baptist missionary work in the Flowery Kingdom.

The Gypsy Story Teller. By Cora Morris. Macmillan Company. Illustrated. 206 pages. Price, $3.00.

A collection of gypsy fairy-tales, gathered from many sources—Welsh, Scotch, Polish, Turkish, Bulgarian, and others. For centuries these tales have been told around gypsy camp-fires. The characteristic illustrations by Frank Dobias are in keeping with the primitive tales and add much to the beauty of the book.

The Golden Flute. An Anthology of Poetry for Young Children. Selected by Alice Hubbard and Adeline Babbitt, with an introduction by Patty Smith Hill. The John Day Company, Inc. 320 pages. Price, $3.00.

As Professor Hill says in her introduction, this is an extraordinary collection of poetry. It has been tested by long use with many children. A most helpful book for parents and teachers.

As I See Religion. By Harry Emerson Fosdick. Harper & Brothers. 200 pages. Price, $2.00.

A book that has grown out of experiences which the author has gained in personal interviews with men and women who have had difficulties in accepting belief in God and the moral standards advocated by the Christian religion. The author sets forth sound arguments for the existence of God. Religion, he says, is not to be thought of as a "retreat," though "a great religion always has brought, and always will bring, comfort. But great religion does so not by escaping from the actual world, but by supplying faith and courage to transform it." Religion and morals are inseparable, "because the roots of the religious life are deep in the soil of morals."

The Historical Geography of the Holy Land. By Principal George Adam Smith. Ray Long and Richard R. Smith, Inc. Twenty-fifth edition, revised throughout. Eight large maps. 744 pages. Price, $6.00.

No testimony to the solid worth of this book can be more convincing than the fact that it has gone through so many editions. For this last edition the book was virtually rewritten and much new material added. Full account has been taken of the numerous political changes in Palestine, as well as of the many archeological discoveries of recent years. It deserves a place in the library of every painstaking student of "the land and the Book."

The Strategy of City Church Planning. By Ross Sanderson. Institute of Social and Religious Research. 245 pages. Price, $2.00.

This volume deals with the social trends and environments of city churches and points out the absolute necessities—as he views it—in the building of city church programs for the future. It contains a large number of charts and tables which make graphic the results of a study of some two thousand churches, of forty-seven denominations, in sixteen large American cities.

A Guide to Old Testament Study. By Marion Stevenson. Bethany Press. 173 pages. Price, $1.00.

A volume full of inspiration and of much definite guidance for the study of the Old Testament. It is arranged in twelve chapters and could be used as a leadership training course.

Teaching Religion Creatively. By A. J. William Myers, Ph. D. Fleming H. Revell Company. 239 pages. Price, $1.74.

Doctor Myers, for many years instructor in the Department of Religious Education of Hartford Seminary, is thoroughly qualified by training and experience to prepare such a book as this. He writes from a conservative point of view, giving due credit to the teaching work of the past and directing attention to the most vital elements in fruitful teaching for the present.

Stewardship. By W. C. Morro. Bethany Press. 185 pages. Price, $1.00.

The subtitle is "A Study of the Teachings of the Bible on the Subject of a Man's Obligation to God in Financing the Work of the Kingdom." There is an

mense pamphlet literature of stewardship, but this a comprehensive and valuable discussion of the ject. It is documented with Scripture and the pters are provided with "Topics for Class Dis- sion." A careful reading or study of this book uld set any church decidedly forward in the matter giving and service.

A Bundle of Baptist Beliefs. By E. D. Dolloff. d by The American Baptist Publication Society. pages. Price, 25 cents.

We are frequently asked to suggest an authoritative cement of Baptist doctrine. Of course, there is no h, because Baptists the world over differ widely in ir beliefs, but this pamphlet by the minister of our st Medford, Mass., Baptist Church can be highly ommended. It is the substance of four sermons ch the author preached to his congregation. The pter headings are interesting: The Soul's Situa- , The Saviour's Supremacy, The Simple Symbol- s, The Supreme Service.

Christian Education Objectives. James Asa ite, editor. Fleming H. Revell Company. 142 es. Price, $1.25.

Mr. White has taken the seven objectives adopted the International Council of Religious Education secured seven educational leaders to write upon m, interpreting in the light of present-day experi- es.

Handicraft for Girls. By Edwin T. Hamilton. court, Brace & Co. 270 pages.

Designed to introduce girls twelve years old and r to the mysteries of making attractive and useful cles for personal and home decoration, or for gifts. cation church school workers and leaders of older s' clubs will find it helpful.

Owen D. Young. By Ida Tarbell. Macmillan npany. 353 pages. Price, $3.00.

For many years Miss Tarbell has been writing of the and achievements of American leaders. In this me she depicts Owen D. Young as a new type of strial leader who has been guided by the principles service, and who is giving to this generation the sage of a godly business man.

'er Land and Sea with the Apostle Paul. By A. Acton. Fleming H. Revell Company. 122 pages. e, $1.75.

popular and inspiring story of the apostle Paul he world's greatest missionary. The author does deal with the problems of Paul's theology, but his message of Jesus as the Son of God and iour of the world.

A Passing American. By Cornelius Weygandt. Henry Holt & Co. 321 pages. Price, $3.00.

We owe a vote of appreciation to those who, like Mr. Weygandt, are preserving for us the old traditions of our country and the picturesqueness fast fading out of the life of our times. The author laments the passing of such things as covered wooden bridges, bonnets, and supper.

HUMOR, OLD AND NEW

"You say you never clash with your wife?"

"Never. She goes her way and I go hers."

"This is a very small piece of chicken you gave me, waiter."

"Yes, but you will find that it will take you a long time to eat it."

"Is your wife having any success in learning to drive a car?"

"Well, the road is beginning to turn when she does."

A clergyman, on hearing that liberalism was creeping into the churches, made the comment, "If that is so, I hope it will soon reach the collection-plates."

Lady of the House. "You want to look at the radiators? Please be careful, as I have just polished the floors."

Plumber. "Don't worry, ma'am; we won't slip. We have good sharp nails in our boots."

Artist. "Whatever success I have had, I owe it all to the telephone."

Interviewer. "How is that?"

Artist. "Well, you see, while I was waiting for them to give me the right number I practiced drawing on a pad."

"Talk about poverty; if you want to see real poverty, you ought to travel through some of the mountain sections in the South!"

"Terrible conditions, eh?"

"Why, some of those mountaineers live in shacks so dilapidated that every time it rains they have to go out and sit in the sedan."

Lesson Topics for June, 1933

June 4. Jesus Faces Betrayal and Denial. Mark 14: 10-72.

June 11. Jesus on the Cross. Mark 15: 1-47.

June 18. Jesus Rises from the Dead. Mark 16: 1-20.

June 25. Review: Jesus Our Lord and Saviour. 1 Peter 1: 3-9.

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1933: THE GOSPEL OF THE SON OF GOD

(Studies in Mark)

AIM: To lead the pupils to discover the grace and the power of the Son of God, and to give their lives fully to him in diligent service on behalf of others.

LESSON VI. MAY 7. GREATNESS THROUGH SACRIFICIAL SERVICE

Mark 10: 32-52. (Verses printed, 32-45)

GENERAL THEME: JESUS FACES THE CROSS

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 53: 7-12

KEY VERSE: And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.—Luke 9: 51

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

A Bible Message for Every Day

Monday. Jesus Foretells His Death. Mark 10: 32-34. It is one of the finest things about the challenge of Christ that he never omits to set forth that with him there is a Jerusalem cross journey, as well as pleasant sunny days in Galilee.

Tuesday. Jesus Faces Death. Luke 9: 51-62. That word "stedfastly" (ver. 51) suggests that it was not easy for him to leave Galilee, that needed him so much. But he sacrificed the joy of the lesser service. In Jerusalem and on the cross he would serve all the world and all the ages.

Wednesday. Fellowship with His Sufferings. Mark 10: 35-45. Are we so different from the sons of Zebedee? In the face of the irksome Christian service, do we not oftentimes try to delude ourselves that being a disciple is all "hymn singing" and dreams of heaven?

Thursday. Moses Facing Death. Deut. 34: 1-8. The ancient Hebrews concerned themselves greatly for the body after death. In the passing of Moses, Enoch, and Elijah have we not a forecast of the Christian view—that in death the body does not greatly count?

Friday. Stephen Facing Death. Acts 7.: 54-60. Even the most devout Christian may not have such a realistic vision of glory, but we should all be able in faith to behold heaven yonderside death—if we are at all like Stephen.

Saturday. Paul Facing Death. 2 Tim. 4: 1-4. It's a wonderful thing to be weary of the Christian life, in the sense that Paul was—because one has worked at it so hard. But how many of us will be, when we come to die?

Sunday. Jesus Bearing Our Sin. Isa. 53: 7-12. When we think of the heavy load that he had to endure in his earth life, let us not forget that he is still the burdened Christ—because his followe let him be; neglect to take off his shou ders their share.

At the Threshold

"Whoso finds his greatness in servi will make the larger contribution to t common good the greater he become forgetting himself, he will find a realm which, to his surprise, he will be r membered; losing his life, he will find Here is a new attitude, a new form self-expression, which itself is greatness —*Andrew Sledd, "St. Mark's Life Jesus."*

"When God became a man he becan a common man, one of the multitude the common people. . . Christ chose h agents from the common ranks . . . was as the common man's religion th Christianity moved out upon the wor and made its way from rower to row on the benches of the triremes, fro workman to workman in the field a in the shop, and from woman to woma grinding at the mill; from chavadar chavadar on the long caravan rout across the plains, from slave to slave . . that greatness which does not go up fro men into God, but which comes dow from God into men and which we call t power of the Holy Spirit."—*Robert Speer, "Seeking the Mind of Christ."*

The Lesson Before Us

I. AMBITION, RIVALRY, JEALOUSY

Jesus had been making very plain the disciples that a crisis was at hand and at Jerusalem. In his talk, also, the had been references to the kingdo They should have understood that it w a kingdom of the spirit that he had mind; but they were not able to bre away from the materialistic conceptio of the Reign of God in a revived Davidi Maccabean state that so many of the compatriots cherished. If he was in t very near future to establish his kingdo what about its honors?

It is one of the sorriest experiences Jesus' career just now, when the shado of the cross began to fall, to see the disputing about honors and rewards.

hen he had expressed regret over the g ruler's unwillingness to give up his es for the kingdom's sake, Peter had tfully answered: We have left all followed thee; what shall we have? tt. 19:27.) Jesus had assured them their reward was to be a magnificent (Mark 10:29, 30), but how little understood the nature of the coin in ch it should be paid!

nd now James and John come, with r mother, begging the honor seats by s' throne. One may suppose that the ples ignored the seriousness of the ending crisis and the dangers of it; they looked for speedy victory; es- ally in the face of Jesus'—to them— tic word "shall rise again," recorded he close of the preceding paragraph . 34). "Ambition for heavenly great- is a virtue; for any other, a sin" annell).

here were reasons why James and n thought they should be given the es of highest honor. If, as is prob-, Salome was Mary's sister, they were ely related to Jesus; they were of of his favorites; they were among very first to be called. Were they id that Peter would get ahead of n? Naturally, one of the two honor s would go to him. They picture a ral throne with six seats on either Matthew makes their mother do the ceding, or second it. Doubtless they ght her word would weigh with s; and, mother-like, she would be itious for them.

How Their Petition Was Granted

ow like many of our prayers, their ish request! How little they knew unintended significance of what they d! Be close up to him, in his king- ? Yes, they might. But it would be hare in the bitterness of his shame immersed in the flood of his anguish. remember that James suffered mar- om under Herod Agrippa (Acts 12: nd that John must have encountered nerable hardships for the gospel in ong lifetime (cp. Rev. 1:9).

spite of all that has been said I e that Jesus' regret at their attitude have been mingled with a certain ure that James and John wanted to igh up in his kingdom, and satisfac- at their readiness in answering. ow, their rash response was a pro- on of loyalty and of attachment to Master.

ere is a double meaning to Jesus' hecy that they are to share in his cup baptism. Beyond and besides all that double figure implies there would articipation in his glory; and so proud ambition would be realized very real sense. To die with Christ ys means new life with him; to his cup, to share his joy, his cross, lory (Rom 8:17). The meaning of 40 is: fitness, not personal influ- decides such matters as this. The rs of the kingdom have been "pre-pared" for the disciples who shall show themselves most like the Master, and most faithful to him.

III. The Christian Principle of Lordship

The other disciples betray an unlovely side of human nature: they were angry at James and John for seeking what they themselves would gladly have claimed (cp. 9:34).

He says: the worldly principle of greatness and the worldly ideal of a kingdom is, as "ye know," to exercise authority over men; domination; the master above his subjects, ruling them by the power of personality, or ancestry, or shrewdness, or money; and the more power he has, and over the more people, the greater lord he is; world rulers, like Alexander, Trajan, and Napoleon; at the top of the heap. This method of exalting one's self he had rejected at the temptation of the wilderness, and among you, my disciples, he declares, it is not to prevail.

What then is the principle of greatness in his kingdom, the way in which high rank is to be attained in it? Service. Whosoever would be great among *you* must be your servant; and whosoever wants to hold first place among you let him become your slave. Our English version loses the force of the two words "servant" and "slave." Servants were paid and performed the nobler tasks of the household; slaves did the meaner, menial work, and ranked at the bottom of society.

Jesus here is revolutionary in his teaching; overturns old values. He himself sets the example. "I am among you as one that serveth." The picture of that Jesus, a towel around his waist, servant fashion, down on his knees bathing his disciples' hot, dusty feet, is one of the unforgettable ones of the gospel study.

IV. The Servanthood of Christians

"To give his life a ransom for many" (ver. 45). A ransom is the price paid for the release of prisoners or captives ("to give his life to free many others" —Goodspeed). That life of his was the indispensable means for the deliverance of men from slavery or captivity of sin; and thus to give it, as he was on the point of doing, would be service incomparable. He had come into the world to serve men (cp. John 12:27, and 10:17, 18). The church can have no higher example of absolutely devoted service than its Christ crucified. Heaven's loftiest throne had been prepared for the One who stooped lower in serving than the universe has else seen (Phil. 2:7-9).

Jesus' teaching here applies to the work of the church in the furtherance of the gospel. We cannot impose that gospel upon men after the fashion of the "Gentiles," by lording it, by constraint and force; but only by following "lowly paths of service free." The empires, systems and faiths that have used that other method have passed and are passing away, while the Foot-Washer Jesus is the ever-living Lord.

The vast majority of Christians do not get Jesus' full meaning here, miss his main point, by regarding only the humility lesson. Of course humility is involved and taught; but the thing that he is emphasizing is service. Lowliness of spirit is essential to Christian discipleship, but it alone will not satisfy our Lord and will never lift one high in his ranks. However abject the servant or servile the slave, the one is unfaithful and the other worthless when he does not make himself useful, attend diligently to his job. Over and over again Jesus represents himself not only as the "ransom," making atonement for sinful men, but as likewise serving them in lesser ways, in ways that touch their lives at innumerable points.

The Lesson in Practise

Is not the Christian warranted in and to be commended for seeking rewards and honors, as measuring faithfulness? The trouble, of course, comes when we go to mixing material and spiritual reward-values, or seeking the reward otherwise than through service and noble living.

Then, too, the post of real honor makes large demands. How true this is in the church! Sometimes it is laziness or indifference, and not Christlike humility, that keeps people from accepting office or committee appointments in church organizations.

There is the strongest kind of a protest in our lesson against individualism; which says, Be served—Look out for your own—Don't let people trample on you. Jesus says, No; that is not my way; is not to be yours. Be servants—Be humble—Wash one another's feet.

True, Christlike humility gets on its knees, afterward proudly to stand erect. The humility that we despise stays down. Paul confessed himself a veritable slave of Christ's, yet he was an inordinately proud Christian.

This, and many other lessons of Jesus' in the Gospels, should be applied to the hateful cleavage between so-called upper and lower classes, and sections of society, in our contemporary life. From the Christian point of view, what gives "standing," "position," "prestige"?

To Ask and to Answer

What are some of the dangers of Christian overconfidence? Of Christian ambition? Of Christian humility?

What illustrations can you give of the way in which people may be won to Christ by service?

Characterize these two conflicting philosophies of life, Jesus' and the "Gentiles,'" in our world today.

Suggest Christians whom you have known, or of whom you have read, who became distinguished by faithful, if humble, service.

TEACHERS' HELPS

In the Men's Class

Warren L. Steeves, D. D., Waterloo, Iowa

Catalogued Suffering

Jesus Christ was a man. We can never lose sight of his deity, but parallel to this is the fact of his humanity. This manhood expressed itself in the ordinary conduct and associations of life. He loved to live with men in the wide open stretches of the country and sail with them upon the lake. He went fishing in their boats; he put his head to rest upon the pillow of the earth and was blanketed with the dews of heaven. Rugged men followed him as he went on his great public ministry of love, sacrifice and suffering.

Here we have a picture of Jesus and his disciples walking on toward Jerusalem, while multitudes were thronging the way to the Passover feast, held in the spring of the year, about the time of our celebration of Easter.

It would appear as though Jesus was walking alone and his disciples lingering behind, so that they might not disturb his introspection and meditation. His thought undoubtedly turned to the Passover; for he knew that he himself was to be the Passover lamb. As these plain men join him, he tries to enliven their imagination and understanding; perhaps call them to renewed devotion, as he details and catalogues the suffering that was to befall him. On other occasions he attempted to arouse their slumbering devotion by appealing to them on the ground that some day he would be removed from their presence.

Now, as he comes nearer Jerusalem, and the Passover to be held there, the long shadows of the lengthening cross cast their ominous darkness upon his soul. Jesus foretold, to his disciples, the tortures, scourgings, mockeries, and the death on the cross; but never did this God-man linger with these notes of shame and suffering as his last utterances; for through the gloom and depression that weighed upon his mind he shot rays of hope and the dawning of the morning.

To Martha he said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." To prove this tremendous, far-reaching statement he raised Lazarus from the grave (John 11:25).

Campaigning for Supremacy

James and John were good men. Perhaps they were the flower of the flock; and yet these good men fell into unholy ambitions. It is well for us to keep in mind that temptation does not necessarily come to men of low degree; that some of the mightiest onslaughts of Satan have been dealt against men of high ideals and noble purposes.

Satan will the more succeed if he can overthrow men who ordinarily are high-minded and nobly purposeful in their work.

The mother came to Jesus asking a special favor. They wanted to be prominent; or maybe to do something great, noble and far-reaching in beneficent effects. The highest dreams of some men may be most ruinous to the cause of their leader. To attain unto our end, but to secure it in a wrong way, is never a success. Some may be inclined to blame the mother overmuch, but we are of the opinion that the hearts of men are more often selfishly ambitious and unholy in their desires than those of women.

The mother and her sons thought he was to be an earthly king, whereas his kingdom was a spiritual one. It was not the last time that men have projected their ideas into believing that the kingdom of Christ is temporal. That kingdom is a heavenly affair (John 18:36). He who would be greatest in it must become the servant of all.

The Calm Surrender

Literally, Christ said to these men, with regard to their purposes and plans: "You have not counted the cost. Can you pay the price of following me? Are you willing, voluntarily, to give up everything for my sake?"

They believed what they said when they replied, "Yes, we are able." But little did they know that this assertion, on their part, would be tried as never man's declarations had been tried before. Honors and emoluments do not come to men as stars come out at night but through experiences that make or break. Principles are tested, foundations are attacked, and the whole of a man's living is brought into the white light of time, while the world men condemns and blames.

In these experiences they receive the cup to which Christ referred and are baptized with his baptism (Mark 10:38). The cup is often very bitter and the baptism indeed of fire; but there are those who splendidly come through. Only they can have high places who have walked high roads with the Master.

Concerning Selfishness

To find it necessary to settle petty troubles within the group of disciples, when stern problems and mighty responsibilities weighed heavily upon the Master, was now his double burden, that must have brought to him again the realization of the weakness of humanity and the necessity of utter and complete dependence upon his Father. When the Ten heard this ambitious request of the two brothers, they were much displeased, and yet showed that they were of the same temper as James and John—or they had not expressed it so fully.

Jesus takes the opportunity to tea the lesson of his own sacrifice for t sins of men: "For the Son of man al came not to be ministered unto, but minister, and to give his life as a ranso for many."

Listening to Christ's words here is li coming out of a stormy sea into a qui peaceful harbor.

Before My Class of Women

By Mabel Stevens Burton,[1] McMinnville, O

"Everybody's Slave"

According to Goodspeed's translatio "Whoever wants to hold first pla among you must be everybody's slave Why? Immediately the Master answe his own inferred question, "For the S of man himself has not come to waited on, but to wait on other peop and to give his life to free many others

If it be true, as tradition asserts, th the house of Mark's mother was t center of a Christian community, t young narrator must have gathered mo of his impressions of Jesus from the di ciples who congregated there, many whom were women. Women of tod should have an especial interest in t "Gospel According to Mark" becau of its atmosphere, and should realize th the mother who is "everybody's slave is but fulfilling the Master's requireme for greatness.

The Greatness of Being a Servant

Who wants to be great? Pay t price. Be everybody's slave. Be a slav joyfully, here and now, leaving the futu with God. The feministic movement late years has had a tendency, in son quarters, to make women feel it benea their new-found rights to be a serva Possibly one of the necessary lessons be learned from the many recent chang in fortune is a better attitude towa manual labor, toward being a serva Major aspects of life have often be considered as mastery dominating t sense of ministry. Jesus made the mi ister the master. Service and sacrifi must ever be the Christian's atmosphe of daily experience. If we lose this, have lost our religion. There must be sharing of the experiences of Jesus. I always talked and lived the person practical phases of piety; he came " wait on other people and to give his l to free many others." His service w constantly in a spirit of love. It tak greatness to serve in this way.

Mrs. Gladstone splendidly distinguish herself one time when, going with h husband late at night to Picadilly Squa she threw her opera cloak over a b draggled Magdalene; giving eviden that someone cared for and was glad serve the poor creature. Such mothe

[1] Mrs. Burton is Dean of Women in Linfi College. She was formerly pastor of the B tist Church at Moscow, Idaho.

Susanna Wesley, who was never too or too tired to write notes of cheer er boys in Oxford, to keep her home ace of joy for the younger children, to give help and comfort to those eed, are happy in being "everybody's e." There are thousands of mothers aunts and sisters whose lives have doubly blessed as they served others, unto him." The humblest tasks done love's sake give significance to life. as in common, intimate relationships Jesus revealed the peculiar beauty of life of service. His unusual tender- with children; the disregarding of essive weariness and hunger to give ious service to an unworthy woman; ng others serve him as he enjoyed hospitality of a favorite family, ved how to give and receive service he right way. Women who have d much, long to become servants for 's sake. It was that Mary who ed by the cross until the close of that in the early morning of another first discovered the risen Lord. men should remember the joy of past rs of love and rejoice to be "every- y's slave."

E Greatest Place to Be a Servant Is in the Home

any a college-bred woman has dis- red this past year that she can find sfaction in being a servant in a home, though she had prepared for a far rent sort of work. Jesus often re- ed his profound love for home and great appreciation of the joy of ser- in a home. He shows how all the ly relationships are involved in king- interests. Real friendliness in sacri- l service completes the relationship. home is a miniature kingdom of . Being a servant, with this thought mind, certifies love in the home, or he kingdom. Not all brothers have ned how to be intimate friends and e each other so well as some who known in history. Felix Mendelssohn his sister, Fanny; Charles Lamb and sister, Mary; William Wordsworth his sister, Dorothy, are beautiful inspiring examples. Not all hus- ds and wives are such real friends the ideal seems to be reached that attained in the lives of Charles gsley and Fanny Grenfell; Robert wning and Elizabeth Barrett; Wil- Gladstone and Catherine Glynn. It be in your own home or that of her, in a boarding-house or in an "bachelor quarters" that an atmos- e of loving care can be created and Son of man glorified.

A Few Practical Hints

any a woman is "everybody's slave" wardly, but a rebel inside.

sus respected personality and believed fair play. When someone in the ily remarks that today mother is g to be a martyr, eat the left-overs, stay home from the game, it is nt that she has lost her sense of proportion and thinks she is serving others, when she is only calling attention to her particular brand of selfishness, and not helping anyone.

Jesus did not condemn Martha, he only said that on that particular occasion Mary had chosen the better part.

Let us, as women, strive for a "both and" attitude and make our service really great, worthy of him who came, not to be waited on, but to wait on. Only in this way can anyone be really great.

Crannellograms

Philip W. Crannell, D. D.

1. Jesus hastens to the cross because he knows just what it means; as he gets nearer he will see still more. 2. The cross amazed Jesus, not surprised him; long he deliberately avoided it; then, deliberately faced it. Just its shadow on his face amazed his disciples, and affrighted the followers. 4. To the sensitive, sinless, loving Jesus how horrifying was rejection, scorn, and death! But to be faced! 5. "They that were his own" not only scorned but gave over to the Gentiles their Teacher and King! 6. Why did Jesus not lay more stress on the resurrection? Little as they understood the cross, they understood the resurrection less. And the cross came first. 7. To Jesus the resurrection was the natural thing; to be expected; but the cross! 8. Their crowns loom higher in the servants' eyes than his cross. How natural! How sad! 9. The sons' ambition hides behind the mother's skirts; perhaps she put it first into their hearts. 10. Men want great place and power, not so often want greatness. 11. The blank checks Jesus signs are blank checks of grace, not place. 12. Do we ever know exactly what we ask? 13. Two things determine what men really get: what God wants to do with them, and what they are. 14. "We are able." They were; by his grace; but little they knew about it. 15. Let no ambitious man blame James and John. But he always will. 16. Service is more than the way to greatness; it is greatness.

The Lesson Lived

Susanna G. Fisher

Portraits of Christ

He calleth thee (Mark 10:49).

During the World's Sunday School Convention, held in Los Angeles in 1928, Doctor Fullerton, of London, related a Russian legend as follows:

"There is a legend in Russia (remember, it is but a legend) that when our Lord was on earth an artist tried to paint his portrait, but never succeeded. At length he went to Jesus and asked the reason; he could paint the likeness of others, how was it he failed with the Lord? And the Lord answered: 'It is not given to any man to paint for another the picture of Christ. Every man must paint his own picture.' That is eternally true. There is but one Christ, but each of us views him from our own angle, hence the difference in our estimate of him. He comes to each of us just as we need him."

If Christ becomes to us a real presence, an intimate friend, a vital influence in our lives, we shall share sympathetically in the spirit of his life and sacrifice. As each must paint his own picture of Jesus, so each must participate according to his own experience in the sacrificing service that association with Jesus requires, and in this very sacrifice he shall find that "he that loseth his life shall find it," and finding it shall discover the deepest joy of human experience. —*Church School Journal.*

Help Day by Day

Be of good comfort (Mark 10:49).

It is from the daily walk with God that ease of living comes. To be sure, we are helped by great deliverances, but, in the gross, not nearly so much as by the little, hourly sustainings. God knows well that the central test of life is set upon our common tasks, our petty worries, and, therefore, it is at the call of these he has placed his largest succors. Were you required to choose between God's help in the small affairs of life and his aid in the great ones your life would be the easiest if you won God for its trivialities. But, praise the Lord! there is no such choice. When we have him for the little things, we have him for the great ones. If he walks along the level with us, we can count upon his help when we climb. If he is with us in camp, he will be with us in the wildest battle. Do not save him for the emergencies, or you will lose him altogether. Pray with all your heart, "O Lord, give me day by day thy daily self!"—*Amos R. Wells.*

The Root of Our Faith

The Son of man came not to be ministered unto, but to minister (Mark 10:45).

This is the root of our faith, the source of our strength, and the very heart of our communion—namely, that the Son of man came not to be ministered unto, but to minister. There are other aspects of religion—the fight of faith, the witness to the truth, Christian service, and the whole issue in practise of Christian love, but this first, and last also, and this all the time, that our spiritual life depends utterly on Christ. Creep close to the warmth of his love; get near to the source of all your joy and service. Let the Son of man minister to you, serve you with his own sweet courtesy.—*Hugh Black.*

Servant of all (Mark 10:44).

There is a yet harder and higher heroism: to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties and regard for our Saviour's work.—*F. W. Farrar.*

Lesson VII. May 14. THE LORDSHIP OF JESUS

Mark 11:1-33. (Verses printed, 1-10, 15-18)

General Theme: JESUS ASSERTS HIS KINGSHIP

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Revelation 5: 9-13

KEY VERSE: Behold, thy king cometh unto thee; he is just, and having salvation.—Zech. 9: 9

1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

A Bible Message for Every Day

Monday. Jesus Acclaimed as King. Mark 11: 1-10. Is he not, incidentally, teaching us that the road to mastery, to lordship, however marked with gladness and acclaim, leads us somewhere to a cross?

Tuesday. Ruler of Nature. Mark 11: 11-14. I think of such a miracle as this as just a hint from him that his Godsonship makes him mighty in all ways; therefore to me a Wonderful Saviour.

Wednesday. Ruler of the Temple. Mark 11: 15-19. His Father's house! He the Son! Then he is the true Teacher of how and where and when I shall worship. And in his name!

Thursday. Power to Answer Prayer. Mark 11: 20-25. Is not the conditioning prayer faith that our Lord specifies here a faith that his Spirit has freed from selfish and unreasonable desires and longings?

Friday. Jesus' Authority Questioned. Mark 11: 27-33. We should be intelligent, even questioning, believers. The trouble is that our questions, as our doubts, are too likely to be directed by self-will and selfishness. So they must be mixed with a lot of prayer, and of the Spirit.

Saturday. King of Earth. Ps. 2: 1-12. Because Christ is absolute Good, and Right, and Love, men will never be governed with perfect justice and wisdom until, directly or indirectly, through him.

Sunday. King of Heaven. Rev. 5: 9-13. What a true representation here of Christ! Glorified, exalted (ver. 12, 13) because "slain" to ransom men of all the nations (ver. 9) and make them servants of God (ver. 10).

At the Threshold

"The hour had come when no considerations could permit him any longer to conceal from the nation the character in which he presented himself and the claim he made on its faith. But in yielding to the desires of the multitude that he should assume the style of a king, he made it unmistakable in what sense he accepted the honor. . . Not armed to the teeth or bestriding a war-horse did he come, but as the King of simplicity and peace."—*James Stalker.*

"*Those who love the Lord* will love his kingdom, and they who love the Lord's kingdom love the Lord, for he is the All in All of his kingdom."—*Swedenborg.*

The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthem
Before thee we present.
Thou didst accept their praises,
Accept the praise we bring,
Who in all good delightest,
Thou good and gracious King!
—*Theodulph-Neale.*

The Lesson Before Us

The first section of this chapter, vers 1-10, which Bundy entitles "The Bethan Demonstration," is almost exactly para leled by Matthew 21: 1-9 and Luke 19 29-38. Thereafter Luke is meager, bu he gives the Protest of the Pharisees an the Prophecy of the Destruction of Jeru salem (19: 39-44) lacking in Matthe and Mark. The Triumphal Entry is t John 12:12-18.

I. King

Maybe Bartimæus' acclamation of Jesu as "Son of David" (a Messianic title was the spark that stirred the pilgrim band to organize this triumphal proces sion. Is he, after all, not the Anointed Some of the things that he had sai made it hard to think so; but, at an rate, they will usher him into the City o David as the prophesied restorer of Da vid's kingdom.

Jesus acquiesces; willingly. His pre arrangement with the owner of the col shows that he knew what was coming The hosannas and the modest semblanc of earthly royalty can have meant littl to him, but it would be a prophetic be ginning of his victory-ride through th world and down the ages. In this sens did it not give him real pleasure? Geth semane lies down yonder and Calvar over there, but just this once the Re jected permits himself a taste of victory of popular human approval and glorifi cation.

On the part of the people it will hav been sincere; for they were mostly hi friends and sympathizers; even thos who came out from Jerusalem to mee and join the procession (John 12: 1, 13) Hence it is not fair to say that these sam people were soon to be shouting "Crucif him!" The popularity of Jesus mani fested in this triumphal entry will hav stirred his enemies to renewed efforts t get him out of the way.

II. "Ride On!"

These people knew all about kings The things mentioned in verses 7 and were the usual accompaniments of prince's reception, especially if he was i the act of assuming rule.

Luke (19: 39, 40) has our Lord's fin answer to the Pharisees: "Why shouldn they give me this acclaim? just thi once? If they refused it the Fathe would make the very paving-stones of th street vocal, that they might." Zecha riah (14: 4) had foretold that along thi very Mount of Olives' road the Kin should pass. The cry of the people i based on Psalm 118: 26, and "Hosanna

ave now!") is in Hebrew the begin- word of the preceding verse 25.

III. The Blighted Fig-Tree

sus' remark in verses 22-25 has t reference to the tree. He is so dent that a request that he made ld be accorded that he wasn't sur- ed the next morning to find the tree ered. They should have a like con- ce in their asking of God.

mpathy for the tree is uncalled for Jonah 4:10). The rendering rsed" here (ver. 21) is not a happy "condemned" is better. It was a l opportunity for a parable-project. wasn't the time for figs, or leaves r. On this species of fig-tree foliage fruit appear simultaneously. The one cates the other. The tree here, ac- ingly, was playing false, acting a lie; d the showy one without the useful r; like the religiousness of Jesus' ies, therefore. It was a simple but g criticism of hypocritical profes- of all-on-the-outside religion.

The Sanctity of His Father's House

e Temple at Jerusalem, notwith- ling the fact that it had become the r of a despiritualized Judaism against h he was protesting, *was still the ly hearthstone of Jesus' ancestral ,* the house of the Lord God Jeho- Even its outer precincts were to s like Jesus holy. The things that he d going on there made him not only y-hearted, but rightfully indignant. traffic used its portals and porticos a short cut. It had become a noisy et-place.

e words "den of robbers" (ver. 17) *ld be noted.* Stands near the Temple, e sacrificial victims could be pur- ed and money for the Temple tax ged, would have been all right; but had pushed with their noisy bargain- nto the very Temple enclosure; and, t of all, these Temple merchants overcharging and cheating and t-changing the people who had come y their vows unto the Lord, many of n were pitiably poor. Notice how ently in quoting Scripture Jesus oines passages from two different Old ament writers (here Isa. 56:7; Jer.).

ly soft, demasculated Christians will o apologizing for our Lord's use of here (cf. John 2:15). He wouldn't been so thoroughly God if he hadn't things like that sometimes. Yet his intensified the bitter opposition of al Judaism: "Zeal for thy house eat me up" (John 2:17). They ted from that Temple traffic and t.

atthew (21:14) gives us a beautiful lusion of the story: "And the blind the lame came to him in the Temple, he healed them." That was one of itting, splendid uses that Jesus made is Father's house!

The Lesson in Practice

Used with spiritual and moral implications, "King" is a good word to apply to Christ, even in these days when kings are going to the discard. No better term expresses what he really is: my Leader, Lawgiver, Benevolent Patron—to whom I owe such allegiance that I name him also Lord.

But is it not a travesty for many Christians to refer to Christ as King? Such poor subjects are they of him! Scrutinize your own Christian life in this regard.

Outburst of enthusiasm — marching, banners, shouting; literal and figurative —have then some place in religious work. Just what place?

"Just as Jesus had told them" (ver. 6, Mrs. Montgomery) is a hint to us. They were mystified by much that was happening, but obeyed. Do we, when Christ gives us strange directions?

Is there danger that in our protest against outward religion we go to an extreme and neglect the outward? If there had been fruit on that fig-tree, it would have delighted Jesus.

Evangelical Protestantism has robbed the church edifice of so much of its sanctity that Jesus' protest here has little meaning for us. Churches are now built into business blocks and their financing is tied up with all sorts of commercial enterprises. Why shouldn't they be, if the enterprises are honestly conducted? Church auditoriums are used for all sorts of assemblages; but are there not advantages in this in that it brings religion into our common life? Still there are many of us who regret these encroachments, who prefer to keep our churches quiet, holy places where we can worship God in spirit, outside which we can leave the distractions of the daily life, that are, anyhow, too much with us.

To Ask and to Answer

How may "King" become a misnomer of Christ?

It is often said that if we could have the right kind of kings, monarchy would be the ideal form of government. How does this bear upon our topic, "The Lordship of Jesus"?

What causes the "triumphal march of Christianity" to lose its sincerity, its true spirit?

Does Jesus' cleansing of the Temple have any bearing, one way or another, on soliciting money for religious work on Sunday?

Does it apply to raising money for the church by sales and entertainments?

How would you evaluate the influence upon a worshiper's spiritual life of (1) a Quaker meeting-house; (2) a little wooden country chapel; (3) a big, hustling city church; (4) a stately Roman Catholic cathedral?

TEACHERS' HELPS

In the Men's Class

Warren L. Steeves, D. D., Waterloo, Iowa

The Master Entering Jerusalem

Man and nature are all interwoven in this marvelous picture of Christ's triumphant procession into the capital city of Israel. Sometimes we dwell upon the fact of the awful loneliness of Christ. And how lonely he must have been! Isolation, friendlessness, and dreary living! To all of this we must give heed, yet there were triumphant moments, when the throngs followed him, when men left their ordinary duties to stand in amazement at the great things he was accomplishing.

Perhaps no earthly king or potentate ever had a more humble equipage, and yet gladder attendants than Jesus on this memorable march. Great generals and kings have had the accompaniment of trumpets and noisy drums. The Prince of Peace comes, to possess the earth, with a few plain and humble men as his attendants and bodyguard. So he came to the great city.

Little children, also, come out from Jerusalem, strew the way with branches of palm-trees, and make the carpet of garments over which he was riding look like a forest path. Christ suffered much at the hands of men; but never did he have a pain or pang caused by a woman or little child.

Who was the man so devoted to Jesus that when strangers came to his house, and unloosed his beasts, willingly yielded? Was he secretly serving his Lord? Did he join in the great procession and add to the multitudinous hosannas? Was his beast, from that time on, considered highly favored because the Master had sat upon it?

Riding upon this ass, instead of a horse, denoted him as a dignitary of peace. The olive branch was now being extended to all men that they might have from the King the great things that he longed to give. Perhaps some of those who were in that crowd understood such prophecies as Isaiah 62:11 and Zechariah 9:9.

The Master Cleansing the Temple

No womanly, effeminate figure is presented to us here in Christ's cleansing of the Temple. Patience, longsuffering and gentleness are now crowned with authority, justice, and power. Weeping over Jerusalem, pleading for its return to its mission and message, has now changed to the execution of judgment. The interceding High Priest has become the Judge. The courts of the Temple, crowded with visitors from all over the land, come to this annual festival, were likewise

crowded with avaricious money-changers, and a dishonest raffle that bought and sold offering wares: sheep, oxen, and doves that were required for sacrifices. Wrangling, disputing and coarse shouts added to the general uproar. Christ knew that God's house was to be a house of prayer. And he, better than any one else, understood the purpose of the sacrifices. So he walks in and takes possession of his Father's house.

How many things, today, get into the church of God that have no right or usage there! They are as wrong in his sight as those things in the Temple were. If he were here in person he would cleanse many of our lives, and many of our churches, as he cleansed the Temple.

Before My Class of Women

By Mabel Stevens Burton, McMinnville, Ore.

This is a Gospel of deeds instead of words; a life of Christ the Wonder-worker, the Victor, the Saviour of achievement. It is a clear, calm, healthy narrative, written by a young man who rejoiced to show forth the King who was the chief servant; manifesting his power by supreme self-sacrifice; demanding a kingdom of servants and expecting them to achieve greatness the same way. Misunderstood? Yes. Criticised? To be sure. But he immediately changed lives in every way, showed his power by asserting a dominion of love and preached the reign of God as the highest possible good.

Principles of Life Not Merely Rules of Action

Jesus' teaching consists in a few principles which are both profoundly true and profoundly simple. They are basic to all life. He repudiated the old system of social control and sought to change attitudes, directions, not to give a set of "do's and don'ts." He was King of a spiritual realm, so he authorized only the noblest values to be placed on life. It is much easier to follow rules than principles, but Jesus never took and never recommends the easy road. What a pity that mothers, teachers, and leaders of the young everywhere cannot, because of ignorance, or will not because it is hard, do likewise. Boys and girls need great principles on which to build their lives, instead of having someone constantly saying, "Do this," "Don't do that." If the hour has struck for the King to be announced, those who serve him must give what he needs and rejoice in the great occasion. If selfishness, dishonesty and graft are reigning in the Father's house, the leaders of it must be driven out. His followers rejoice in his power.

A Kingdom of Social Relationships as Well as Personal Experiences

"A man's confidence in himself is much the same as his confidence in the universe and in God." The sharing of a colt and a cleansed Temple are necessary for the King to carry on. The change in individuals must cause a change in society. How often Christian women have caught the conception of a new social order and have helped usher in a new day! Elizabeth Fry and prison reform, Clara Barton and relief reform, Frances Willard and educational reform! Today women are needed to be true followers of the Servant King, as needed social reforms fail for lack of help and leadership. Our homes and our nation are in danger. Are we helping Christ assert his Kingship over us, echoing that refrain, "Blessed be he who comes in the Lord's name!" Are we leaving the Temple with the sinners, or remaining to pray with the saints? Are we helping drive out thieves and robbers, not only of our nation's good name and high ideals, but those who are taking away the joy and bloom of our youth and despoiling our homes, causing heartache and sorrow everywhere? Why not really try making Jesus Christ King of our lives, the Guest in our home, the Leader in our community, and the unseen Ruler of our nation? Women have great influence, how is it being exerted? For a number of years it has been said that women put the Eighteenth Amendment into the Constitution and that it would stay there as long as they wanted it there. How about it? Let us more definitely emphasize the principles of righteousness in all of life's relationships, economic and international. They can all be solved by making Christ King in our individual lives and in the social order of which we are a part. Perhaps many women find it as hard to understand Jesus as did his own mother. May we learn from her? In *The Incarnation in Our Street* the author says that God entered upon a great adventure when he trusted his Son in the keeping of a gentle Palestinian maiden, but that he must have rejoiced in her sympathetic understanding, her whole-hearted dedication and willing sacrifice. Mary saw him "enlist in foreign service," go out from the home, take wearisome marches, and give himself unstintingly to the service of others, even to die on a cross. Yet she caught in some measure his patience, his courage, and his great heart of love, until she, too, could wait and serve; be sad yet stedfast; even kneel at the foot of the cross, and afterward comfort his disciples. She rejoiced with them in an ever-living Christ who triumphed, a King over death and the grave.

Are we women willing to pay the price of understanding and proving? We, too, may have to face a cross, have our soul "pierced by a spear"; but we can, if we will, put the principles of the kingdom of God into practise and help bring in a new social order.

When a woman enlists under this King, she is signing up to go far and stay long. A warfare against disease, ignorance, industrial oppression, and spiritual slavery means a campaign for years, carried on by brave hearts. Under Christ's leadership, women must help change living conditions at home and abroad; must help forward new educational ideals, chang social environments, and in deed an truth serve the King. It means supren dedication, great sacrifice, and unbounde sympathy—but joy, satisfaction of sou and the lasting assurance that we belon to the King of kings and Lord of lord

Crannellograms

Philip W. Crannell, D. D.

1. Before The King all other king fall infinitely short. 2. Had Christ's kee eye seen the colt as the company passe or was this divine omniscience? 3. Th king has the first right to everythin 4. The Lord prepares his heralds for th task, no matter what the questions me may ask. 5. Christ borrows his ow property, but does not turn it loose; h sends it back. 6. Only those who ha studied the prophets deep and long, unde the Spirit's lead, would really know th King. 7. Not one in all that crow leaders or greeters, fully understoo Jesus did; and was glad—and sorrowfu 8. Humble, gentle, peaceful, mild—an earth's and heaven's King! 9. Christ kingdom comes in God's name and i God's power. 10. The King is lookin round his house today. What does h see? 11. The people do not know, bu this is One who infinitely surpasse David, though his son. 12. To God true worshiper, as to God's Son, h temple's sacredness, in and out, is on 13. God's house is not alone my hous of prayer, but one to which all natio shall repair. 14. Can any but a dirt run-down religion endure a dirty, ru down church? 15. Church suppers an church socials *may* not offend Christ feeling; they often do.

The Lesson Lived

Susanna G. Fisher

Only a Drop in the Bucket

The Lord hath need of him (Mar 11:3).

Millions in China, millions in Ind heathen; and abroad, whole tracts country not yet reached by a single mi sionary; so much to be done, so con paratively few willing to even try to it. It is simply appalling! What in th face of it all are our little efforts, gift and prayers but just a "drop in th bucket"? Thus, perhaps, we argue, an so let the very thought of the greatne of the task discourage us at the start.

Here is a more excellent way: It told of a certain man in a big city th every night he was in the habit of visi ing a haunt where poor wretches we accustomed to seek a temporary shelte and of providing at least one man wi bed and breakfast. A friend undertoo to argue with him about the uselessne of it, in the face of so much want a misery, adding, "It is only a drop in t bucket!"

"That's all right," was the reply; "I just attending to my drop."

Lesson VIII. May 21. HOW TO DEAL WITH OBJECTORS

Mark 12: 1-44. (Verses printed, 28-40)

General Theme: JESUS ANSWERS HIS ADVERSARIES

Prepared by Mitchell Bronk, D. D.

Devotional Reading for the Opening Service: Psalm 27: 1-6

KEY VERSE: Never man so spake.—John 7: 46

And one of the scribes came, and ng heard them reasoning together, perceiving that he had answered well, asked him, Which is the first mandment of all?

And Jesus answered him, The first ll the commandments is, Hear, O el; The Lord our God is one Lord: And thou shalt love the Lord thy with all thy heart, and with all thy , and with all thy mind, and with all strength: this is the first command- t.

And the second is like, namely this, u shalt love thy neighbor as thy- There is none other commandment ter than these.

And the scribe said unto him, Well, er, thou hast said the truth: for e is one God, and there is none other he:

And to love him with all the heart, with all the understanding, and with ne soul, and with all the strength, and ve his neighbour as himself, is more all whole burnt offerings and sacri- .

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and when is he then his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Bible Message for Every Day

onday. Jesus Pictures His Adver- es. Mark 12: 1-12. For one thing, the tenants of the parable, they re- Jesus his just due. Are men acting same today? denying him not only ory, laud, and honor," but even grati- for all that he has been to the d?

uesday. Answering Pharisees and odians. Mark 12: 13-17. The folks say all manner of good things about st, and then do all they can to oppose and harm his cause!

ednesday. Answering Sadducees. k 12: 18-27. Don't let quibbles about ion upset you. Jesus didn't. Those advance them are careless about the t facts: God, Christ, salvation, ser-

ursday. Answering Scribes. Mark 28-34. Some of the things that they stress on were ridiculously unim- ant. Hear Jesus' short but sweeping ment: Love God and love your bor!

iday. Rebuking Hypocrisy. Mark 5-44. The poor widow gives the ke. They were having a lot of fun pf their religion; she was honoring by giving to the limit—because she ved, may we not think?

turday. Security in God. Ps. 37: "Wait patiently" (ver. 7), "wait" 9), and "for yet a little while" 10) are important here. Impatience God's ways robs us of God's peace.

Sunday. Fearless Trust in God. Ps. 27: 1-6. Jesus in the lessons we are studying gives us the perfect example of such trust. But his God is ours.

At the Threshold

The section of Mark which we are now studying (11: 27 to 12: 44) treats of the final conflict with the Jewish leaders, stirred to renewed enmity to Jesus by the "triumphal entry" and the "cleansing of the Temple." In particular, they challenge his authority to speak and act for God. Mark omits the parable of the Marriage Feast (Matt. 22: 1-14; Luke 14: 16-24) but otherwise the three Synoptists are paralleled throughout the section.

One faction after another attacks him with dialectic and sophistry. They are seeking to get from him some statement that they might use in making out a case against him with either their council, the Sanhedrin, or the civil authorities, the Roman Government. "That they might catch him" (12: 13), is literally "snare him"—the word used in snaring animals. But they found that he wasn't so easily entrapped.

"Then, when he had silenced them, he let loose the storm of his indignation and delivered against them the philippic which is recorded in the twenty-third chapter of Matthew. Giving unrestrained expression to the pent-up criticism of a lifetime, he exposed their hypocritical practises in sentences that fell like strokes of lightning and made them a scorn and laughing-stock not only to the hearers then but to all the world since."—*James Stalker.*

The Lesson Before Us

1. To Cæsar, Cæsar's; To God, God's

First, the Pharisees and Herodians ask him if it is right for them, Jews, to pay the poll-tax to the Roman Government. If he replies in the affirmative, it will be a confession of allegiance to that government and a denial of his Israelitish birthright; it will seriously hurt him with the people. If he says No, it will be an act of open revolt and will bring him into the clutches of the Roman law. These Herodians—they were the party that supported the government—will be informers and witnesses. The Pharisees themselves paid the tax, but under silent protest and with the thought of some day getting back at Rome for it. The insurrection of Judas of Galilee, mentioned in Acts 5: 37, was over the payment of this same tax.

See how neatly Jesus escapes the dilemma into which they are trying to force him. He calls for a *denarius,* one of the common Roman coins. Mark is particular to say that he asks them to fetch it; for no pious Jew would have one of the cursed things in his pocket. From it he teaches a pointed lesson about duty to God, without saying a word of criticism of the Roman Government one way or another.

He holds up the coin: "Whose name and medallion are here?" Money in antiquity was regarded as the peculiar property of the ruler; it was stamped with his name and picture because it was his. He loaned it to his subjects, as it were, for the convenience of trade. Jesus doesn't tell them whether or no it is right to pay tribute to Cæsar. He leaves that question unanswered. This piece of money, he says, belongs to the emperor; let it go back to him; you and I are not particularly concerned about that.

But here you stand; oh men! written all over with God's name and image; his creation, property, children you are; let Cæsar have his coined copper, silver and gold; but give yourselves to God. You want to cavil with me about the obligations of us Jews to the hated Roman Government that is over us; but that is a matter of trivial importance compared with your obligations to the Lord God.

"Unto God, God's." The sacrifice is ever in the background of Jesus and his gospel. The thing offered must be a best thing. God's own will ever be god-

like. If you offer him a weaker love or a poorer service than you are paying to some mortal person or object, it is not "the things of God" that Jesus has in mind here that you are giving back to him.

II. Misconceptions of Heaven and God

The Sadducees, though but a small Jewish party, were wealthy and powerful. They had control of the council at this time. They were rank rationalists and materialists, ridiculing the idea of a resurrection, of angels and spirits. This question of the seven husbands was one of their stock illustrations of the foolishness of the Pharisees' teaching of the resurrection.

The Sadducees prided themselves on their knowledge of God and the Scriptures. Jesus answers back at them: If you knew much about God, or had read your Bible better, you wouldn't go on bringing up that old matter of the seven husbands. You would understand that conditions which hold here in this material life of the body of flesh do not obtain, are not limitations, in the spirit life of heaven; nor would you doubt God's power to impart a second life to anything that he had once created. The reference to Exodus 3:2-6 Jesus interprets as a definite belief in the resurrection, going as far back as Moses, God-revealed, and which he accepts.

III. The Most Important Commandment

The hectoring of Jesus continues. The discomfiture of the Sadducees would be pleasing to the Pharisees, for, although they had now joined hands to get rid of Jesus, the two factions hated each other. One of the scribes of the Pharisees takes up a different line of interrogation. This man seems to have been fairer and more sincere that the others. Yet there is the manifest intention to "catch" Jesus.

His question is better rendered: What commandment should have precedence above all commands? He means not which of the Ten Commandments, but which of their innumerable ecclesiastical and cultural regulations. Of these they are said to have had 613; some commands and some prohibitions. There was endless debate as to their relative importance. The man's reference to burnt-offerings and sacrifices (ver. 33) shows that he was thinking of ceremonial laws.

Jesus shifts the emphasis at once to a higher ground, to the spiritual and moral. Yet he does not go outside the field of the scribe's own religious thinking and information. "Hear, O Israel! the Lord our God, the Lord is one!" was more sacred to a Jew—and is today—than any other words of Scripture. The words would naturally suggest the great summary of man's rightful relation to his God that they introduce in Deuteronomy (6:4, 5). This love to God is to be expressed by the entire life, with all life's powers (ver. 30).

That command, Love God! is completed, not only in specific injunctions like Leviticus 19:18, but in the general teaching of the Old Testament, by the added word, Love your fellow men. There is always a danger that people will regard only one-half of this double requirement. Jesus found the Jews doing this. As a result even their love to God was becoming formal and half-hearted. They destroyed the force of the manward part of the command by their narrow interpretation of that word neighbor. Hence the need of the parable.

The man seems to have entered fairly into Jesus' point of view. This sympathy with the teaching of the kingdom brought him near it. But one can be very near the Christian life and yet very far from it.

The Lesson in Practice

Jesus was fair with his enemies. But this involved plain-speaking. His severest, scathing retorts and criticisms came only after he had exhausted all attempts at winning understanding. He refused to fight with their weapon, armed governmental force. He backed up his position and truth with the cross of death.

Are you giving to God the best of your time, his? When money is wanted for Christ's work, do you give the dollars and cents that lie close to your heart, his, or only your spare, superfluous funds, Cæsar's? Many Christians seem to hav gotten this matter of God's and Cæsar all mixed up and turned around.

Nor should we forget that God ca recognize his own better than the wor can. Those tiny copper *lepta* that th poor widow slipped into the Temp treasury he knew to be his, as he doe many a life service that men despise.

Love to God and love to man are lik the two surfaces of a sheet of paper you cannot have the one without th other, you cannot separate them, and yo rend the one when you do the othe This truth cannot be better stated than 1 John 4:20. If not the seen brothe how the unseen God?

To Ask and to Answer

Are we often, or ever, compelled t choose between loyalty to God—ou Christian principles—and loyalty to gov ernment and law?

Is it fair always to demand a positiv Yes or No, in answer to a question, a Jesus' inquisitors did?

How would you characterize Jesu treatment of his opponents in these ques tionings?

Just what did the man need to brin him into the kingdom, to which he wa so near?

Which is easier, to love God or to lov men? Why is it easier when we do both

TEACHERS' HELPS

In the Men's Class

Warren L. Steeves, D. D., Waterloo, Iowa

Hypocrites Questioning

Men are so much more concerned with social, political, and material questions than with the great fundamental matters of the spiritual life. Almost every one of the things that we believe to be important in our national life have their foundation in the spiritual and religious.

The World War was a religious question. Religion was at the root of our war between the States. In fact, almost all of the great conflicts that have devastated humanity have originated from spiritual issues. We are confident that the present economic crisis and the events leading up to the "depression" in which the world finds itself may be explained upon spiritual grounds.

Herodians, Sadducees, Pharisees, and scribes all came to Jesus with political questions rather than for him to untie their great spiritual muddle. They were looking at second causes rather than first. The mind never becomes so hypocritical as when it wants to escape spiritual issues.

Their questions did not, however, fall on deaf ears. Today, if men would go to Christ for the solution of their problems they would find that he had such solution ready at hand.

Hypocrites Answered

How frank and clear Christ is in h answers! though he comes clearly to th point and tells them that they were fir to have their responsibilities toward Go settled and were to love that God wit all the heart.

This was an altogether different ang than that from which they had bee looking—and following him; for amid their forms and ceremonies love had b come a thing apart from them. The had tithed and made offerings and sacr fices, but their hearts had remained a cold and indifferent to God as a cake ice. Formalism always breeds coldnes whether it be in the individual or in th church.

No men's Bible class can ever hope attract men from the outside unless becomes noised abroad that in that cla the Golden Rule is practised and th spiritual standards that Christ set u maintained.

It would be a splendid thing for ever men's class to read Professor Drum mond's essay, *The Greatest Thing the World.* Of course this essay ca hardly be understood without first rea ing the New Testament anew.

Duty is a strong word that has urge men on to the accomplishment of migh things for God and man; but love with the heart makes duty plain and easy.

ve in the heart is as a nightingale
nging in the dark,
it none can pass that way
ithout hearing that song."

ie religion of Jesus Christ is a bind-
influence in life. It solves the most
ult problems. It delves down into
great reaches of the human heart. It
e one influence that makes for good
enship—we would almost dare to say
no one can be a real patriot unless
a Christian.

Hypocrites Condemned

o long have we done up our religion
ng black coats and long dark faces.
is seemed with some that they were
happy when, in their religion, they
l impress people with their distinc-
ess from the rest of the world and
unusual personal importance.
rist walks into the midst of such an
de and such hypocrisy and tells men
from now on the entire situation is
ged, that the only ones who can be
cted to be recognized and honored
he Father are not those who love
ation in the market-places and chief
in the synagogue and places at the
table at feasts—and at the same
devour widow's houses and for a
nse make long prayers. He states
ly that these shall receive great con-
nation.
otice, if you will, the fierceness of his
ught; the might and power of his
nciation. He came to close grips
men and as thunder and lightning
the air, so his condemnations swept
their hypocrisies.
t us cultivate the gifts of unselfish-
love, and forgiveness. These will
to us power that has never been
wed upon kings and princes of the
who did not have them.

e all might do good, whether lowly
or great—
deed is not judged by the purse or
estate;
only a cup of cold water is giv'n,
ke the mite of the widow, 'tis
something for heav'n."

Before My Class of Women

Mabel Stevens Burton, McMinnville, Ore.

t us go to the end of chapter 12
et an illustration of our lesson for
en. This woman who gave all she
reminds us of the Gospel in con-
ed form (John 3:16). How many
tried giving all—not a tenth, or a
gift—but all? This widow is a
contrast to the scribes and the rich
g ruler. We are led to ask, Is the
dom of God, one of pretense or prac-

A Religion of Pretense

e scribes had made religion a thing
fferings and ceremonies. The young
had kept all the rules about them
his youth up; but he lacked some-
of vital importance. Jesus sighted the poor widow as a living contrast, an example of the other kind of religion. The religious Jew comes before us usually as a hard man, not quite human, an outer casement which his world calls good. Can we say we are any better, when we make religion a matter of mere outward appearance, or when we obey the letter instead of the spirit of morality and religion? Are we not following from afar a traditional Jesus, and not really knowing him? The record which makes the women of Jerusalem weep over Christ, and the women who were his disciples remain faithful even to the cross, makes us feel that today women are capable of showing their religion in vital, practical, really spiritual ways.

A Religion of Practise

The gospel of Jesus was not a theory, but a social and spiritual experiment that has always worked when it has been tried. The young man was afraid to try the experiment, while the poor widow went the limit. When Jesus reformed a Magdalene he gave her a new affection. He gave the Samaritan woman a new direction of travel. He gave the other Mary a new line of thought. All of them began immediately to show the change in the practise of their lives. In our lesson the authority of Jesus had been challenged. The scribes and Pharisees had tried their politics and speculations, had questioned his wisdom, and he had put them to rout. There is no real authority without wisdom. Jesus was wise to meet them right where they were in their thinking. He lifted an old law out of its obscurity, joined it to the first commandment, and proclaimed that real religion is love—love of God and love of one's fellows.

1. Love is a gateway into the kingdom; hate a door which shuts one out. Love is the heart and core of all religious conduct. It alone can conquer selfishness. Love demands all of heart and soul, mind and strength. Love is the religion of Jesus Christ—and it is practical. We all know enough to do many new and useful things, but we do not think and love enough to follow our Christ. Occasionally a poor widow, a Priscilla, a Saint Theresa, a Mrs. Kagawa, a lonely missionary, an unsung mother, dares so to love Christ and others to give all. Then Christianity works; then it is practical; and then the kingdom of God, which Mark speaks of fourteen times, is on its way.

2. Work is another gateway—and lazy folks need not try the kingdom that way. Christ never seemed interested in abstract or theological matters. He saw his Father God creating and caring for "the least of these," in every-day affairs. Food and raiment, sunshine and shower, a beautiful world and a little child were all from the Father—and we are stewards of his love and care; partners with him. God is ever at work, and we must be constantly active in kingdom work and happy in the service of the King.

3. Giving all is a gate of wide proportions, opening into the kingdom. The things of the spirit were always of the greatest interest to Jesus. He never considered a crowd necessary for the presentation of a great truth. He often had a class of one, and that one a woman: Mary at his feet; a Samaritan woman at the well-curb; a poor widow at worship. The widow added what the others lacked in their kingdom contributions, an inner illumination, a consecration, a giving of her all. Jesus was always conscious of the real problems which he had to face, so he pictured his Father as a God of justice and righteousness. He sits over against the treasury, for money, then as now, is often the acid test of character. A few years ago it was announced by financial authorities that women of the United States had the spending or saving of eighty-five per cent. of the family pocketbook. How much have women had to do with the financial depression? Might there not be cause for judgment of the American woman?

Why not make the real religion of Jesus Christ the touchstone on which to test all our problems? Capital and labor can be brought together in Jesus' way. Crime and divorce can be solved by a religion of love. Hate and war can be abolished when the reign of God obtains. All the petty, nagging trivialities that spoil our day, and the heavy, depressing sorrows and temptations that drag us into the depths of despair can be conquered when Christ is our "all in all."

"If I have strength, I owe that service
to the strong;
If melody I have, I owe the world a
song;
If I can stand when all about my post
are falling,
If I can run with speed when needy
hearts are calling,
And if my torch can light the dark of
any night,
Then I must pay the debt I owe with
Living Light!"

Crannellograms

Philip W. Crannell, D.D.

1. "Never man so spake": this was more than man. 2. Jesus had many sorts of enemies that day, but here was one who might be, perhaps became, a friend. 3. Hope of a man who can see that the man his class attacks "has answered well." 4. All God's commandments are important; some are first, basal, great. 5. Love bases all virtue and all religion. 6. Heart, soul, mind, strength, are the inner whole of man. 7. Israel has one God, hence one love and hope. 8. Love for God is the inner life and force of love for man; love for man the outer flower and fruit of love for God. 9. Nothing is greater than love for God and neighbor. 10. The substance of right *love* for God is right *thought* of God: "God is One." 11. Candor and perception always please Christ, especially in a

Jewish "lawyer." 12. "Not far" from Jesus' kingdom is not always "in"; one may perceive the truth and not forsake his sin. 13. Jesus does more than defend; he can and does attack. 14. Christ as the Jewish King is David's son; as God's Son he is David's Lord. 15. He who sees not both sides of Christ sees neither right. 16. Not "common people" heard him gladly, but "the mass"; but then "the mass" are common; and God loves them so! 17. Long robes, low bowings, lofty seats, long prayers—and widow-looting, have they disappeared?

The Lesson Lived

Susanna G. Fisher

His Measure of the Gift

This poor widow hath cast more in than all they which have cast into the treasury (Mark 12:43).

He measured the gift, then, as ever, by its cost to the giver. The men who had put into the treasury out of their abundance did not forego any luxury when they reached home. There was no self-denial in their giving. . . To such, let me say, God does not thank you for your gift.—*G. Campbell Morgan.*

Confessing Christ by Beautiful Living

Thou shalt love thy neighbor as thyself (Mark 12:31).

In a village about a day's journey from Lakawn, among the Laos of North Siam, there lived next door to our Christian elder in that place a man of wealth and of good standing who was a stanch Buddhist. Whenever any of our missionaries visited that village they went to see Nan Muang and talked with him and preached Christ and him crucified and gave Christian literature to him, but we could never see that he was touched in the least. Our elder, Nan Chai, talked with him and prayed with him and for him with the same results.

The years went by. But one gold day as the sun was setting and the mi sionary was sitting at the door of h tent preparing his night's sermon, som one quietly came up and in the mann of the country dropped to the grou beside him. It was Nan Muang, and said he wished to join his catechum class, or, in other words, become a Chri tian.

The missionary with joyful surpri said, 'Yes, yes; come at once." A later on in the conversation he aske "What has brought this change abou Why do you wish to know more of t religion, when but yesterday you we bowing down in the temple of Buddha?

The answer came: "Because for these years I have been a neighbor Nan Chai and I never saw such a ma I must have that which makes his li so good and upright, and which enabl him to govern his temper and words. have resisted his teaching, but his life cannot resist."—*Onward.*

Lesson IX. May 28. SHOWING OUR FRIENDSHIP FOR JESUS

Mark 13:1 to 14:9. (Verses printed, 13:33 to 14:9)

General Theme: JESUS AND HIS FRIENDS

[This lesson written by the Rev. Herbert W. Hansen, Scarsdale, N. Y.]

Devotional Reading for the Opening Service: Proverbs 17:17; 18:24; 27:6, 9, 10, 17; John 15:9-17

KEY VERSE: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13

13:33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

14:1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever he will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

A Bible Message for Every Day

Monday. Jesus Warns His Friends. Mark 13:33-37. This is an exceedingly difficult passage to interpret. Some commentators think it refers to watchfulness, at the time of the fall of Jerusalem (A. D. 66-70). Others refer it to the Second Advent of Christ. Still others, as a plea in striking picture language for constant faithfulness on the part of his friends. A real friend always shares his knowledge and experience with those he loves.

Tuesday. Jesus Anointed in Bethany. Mark 14:1-9. This is the perfect picture of real friendship and love. It never counts the cost. There is a certain prodigality and extravagance about it. Nothing is too good for those we love. There is still opportunity for us to give costly tokens of our love to the cause of our friend, Jesus Christ.

Wednesday. Jesus Among Friend Luke 10:38-42. There is a place f both the Marys and Marthas in life Jesus well realized. He was not tryi to exalt Mary above Martha, but he d not want Martha to "fret and fuss" her active life; and above all he did n want her to disparage excellence of different kind in her sister. Jesus a preciated the parts and abilities of var ous types of people. Such an appreciati is necessary if we are to have many a stimulating friends.

Thursday. Ministering to Jesus. Luk 8:1-3. Tradition says that Mary Magdala was rich. Did the women frien of Jesus help support him and his di ciples so that they could give all the time to their ministry? Today, as of ol what is given to Jesus not only hono him but is passed along to bring h kingdom into the hearts of men.

Friday. True to Jesus. John 6:66-7 We want to remember that Jesus ha many followers. Thousands of peop heard him preach. He sent out sevent two by two, on one occasion. T Twelve were more loyal to him tha most of the others, but even one of the was a traitor; and Peter, who was the inner circle, denied him. John wa the only man who stood with a fe women loyally at the foot of the cros One out of the thousands of "friends at the cross! Loyalty is always a r lationship between individuals. Crow are rarely loyal.

Saturday. Friendship Rewarded. Luk 22:24-30. There is an old saying th "virtue is its own reward." Perha

s was trying to teach that by the token, the kind of friendship that s its genuineness in sacrificial char- is its own best satisfaction.

nday. Jesus' Love for His Friends. 15:9-17. A description of friend- at its best. Friendship always im- something in common. In this case as the common keeping of command- s. The friendly relationship is not ved. It is communicative. Love e basis of any friendship worthy of ame.

At the Threshold

ere is no general prescription for ing friendships.

Friendship is seldom based on mere aborhood. People in the same apart- may not know each other, while rson and Carlyle were friends— it took six weeks to cross the ntic.

Friendship is not based on identity pinions or interests. There must be common ground. A stimulating l is often someone very dissimilar ou. Carlyle said of his friend John ng, "I spent nearly the whole day Stirling, and in everything except ons we agreed perfectly."

Real friendship is never based on ish attitude. If we think of a friend rms of what he can do for us, we itute friendship. Unselfish love is ntegrating force which builds the relationships of life.

ne stones that deep and lasting lships are built on.

Sincerity. "A friend is a person whom I may be sincere. Before I may think aloud" (Emerson).

Tenderness is another foundation. rity without love is cold and ana- l; but love lifts sincerity to its st ranges.

Trust is one of the foundation- s of friendship listed by Hugh in *Essays on Friendship*. One can- e a friend to one regarded in terms utrality. There must be magna- r to induce friendship.

As trust is the first requisite for g a friend, so faithfulness is the for keeping him" (Hugh Black). way to have a friend is to be one" rson).

The Lesson Before Us

I. Temple

hing is more impressive than to before one of the great buildings world. Such a building, solid, and splendid, white with marble, azzling with gold, was the Temple Jesus and his disciples faced. No r the disciple exclaimed in awe, er, see what manner of stones and buildings are here!" Jesus' only was that the Temple was soon to And even as he said, less than years afterward "Zion was plowed eld and Jerusalem became heaps." We read that the Roman conqueror, whose race were the great builders of the world, was reluctant to burn down this vast Temple; it would be a discredit to the Romans to do so, and it would be an ornament to their government as long as it stood. The Temple was destroyed, however, for the Jews would never remain quietly in subjection while it endured. Destruction of the beautiful is one of the principles of war.

The great central contrast in Jesus' discourse about the fall of Jerusalem is that between material things which look so solid, but in reality are so fragile, and spiritual things which seem so vague and yet are so substantial. The great, solid Temple was to fall, but the gentle words of Jesus are still with us.

II. Alabaster Box

Nothing could be more beautiful than this story of the anointing of Jesus by the woman with the alabaster box of ointment (Mark 14:1-9). The chief priests and the scribes were already plotting his death. He was at meat in the house of Simon the leper at Bethany. This Simon was probably a near friend or relative of Lazarus. Some suppose he was his brother, others his father, or the husband of one of the sisters. Mary broke the neck of a small flask of very expensive perfume first on the head and then on the feet of Jesus.

Here we have a perfect tribute of love and affection. That ointment, in Jesus' day, was worth about fifty dollars. Now it would be worth nearly four hundred dollars. If we compare it with attar of roses, made in Hindustan, it would amount to a much larger sum. It requires four hundred thousand full-grown roses to make a single ounce, selling in England as high as one hundred dollars an ounce, or $1,200 for as much as Mary's pound of spikenard. Horace promised Virgil thirty-six quarts of wine for a small onyx box of spikenard. It was so precious that Cambyses included it among the gifts to the Ethiopians.

Mary gave the best she had. Love is always characterized by lavishness. Where love rules there is no thriftiness. She was rebuked by the disciples (starting with Judas Iscariot, John 12:4) for her prodigality. But her friendship for Jesus was of a higher quality than that of the disciples who murmured. They simply couldn't understand her. Jesus did, and defended her beautifully.

III. Friends

Nothing is more certain than the truth that most friendships are built where people are working together for a common cause. Where men and women cooperate in a worth-while enterprise, there the seeds of understanding and friendship are sown.

The finest friendships are quite involuntary. They are the by-products of life. Jesus did not call his disciples "friends" at first. They were "servants," in the sense that every student was a servant of his teacher in the ancient world. But after he told them many things and saw that they were trying to do things he wanted done, after he and they had worked together for the building of the "beloved community," the kingdom of God, then he called them friends, for the friendships had grown up in working together.

IV. Real Friends

It is interesting to notice that the ministry of Jesus was a sifting process, by which his real friends were distinguished from people who were simply following him for what they could get out of it. Jesus knew what it was to have crowds around him. We know that he ministered to as many as five thousand at one time (Luke 9:14). But these people only wanted a "hand-out." They were not ready to give anything in return; and real friendship is a matter of give and take.

There was a time in Jesus' ministry when seventy men left their work and went out two by two to spread his gospel. They went as lambs among wolves, without purse, wallet or shoes. These seventy were probably a precipitate of the great crowds that clustered about Jesus (Luke 10:1ff.). There is no evidence, however, that they remained loyal to the Master for very long. The Twelve, on the other hand, with a single exception, remained true all through his ministry, up to the time of his betrayal and crucifixion. At the cross John alone and the faithful women followers were unswerving.

"Intreat me not to leave thee,
And to return from following after thee:
For whither thou goest, I will go;
And where thou lodgest, I will lodge:
Thy people shall be my people,
And thy God my God:
Where thou diest, will I die,
And there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me."
—*Book of Ruth.*

"Friendship is to be valued for what there is in it, not for what can be gotten out of it. When two people appreciate each other because each has found the other convenient to have around, they are not friends, they are simply acquaintances with a business understanding. To seek friendship for its utility is as futile as to seek the end of a rainbow for its bag of gold. A true friend is always useful in the highest sense; but we should beware of thinking of our friends as brother members of a mutual-benefit association, with its periodical demands and threats of suspension for non-payment of dues" (Trumbull).

To Ask and to Answer

If you have plenty of time this week it would be well to read again Emerson's essay on *Friendship*. Hugh Black also has a fine book entitled *Friendship*.

What is the difference between acquaintance and friendship? Were the disciples of Jesus his friends?

Is God the friend of every man? Is every man a friend of God?

What has attracted you to your friends?

Can a selfish person be friendly?

Jesus said he chose his disciples. What was the basis of his choice of friends? Money, personality, fame, their need of friendship, the help Jesus could be to them?

Do friendships ever make a man? Do they ever break him? Illustrate.

Is the friendship of Jesus possible now? How?

Do we have many or few real friends?

Have you made many friends in your church? Why?

TEACHERS' HELPS

In the Men's Class

Warren L. Steeves, D. D., Waterloo, Iowa

Watching for His Coming Again

Christ was continually arresting in his address. Startling, stirring statements characterized many of his utterances. His, "Verily, verily," "Take heed," "Watch ye," and such like expressions, indicate the virile tone of his message.

He speaks here of his journey, and of authority imparted to his servants, and of his commands, as though he were a king directing the affairs of government. And not as a limited monarch; rather as one who had full sway; none to hinder. Perhaps this attitude, coupled with intimacy and tenderness, affords a great deal of the fascination in the study of the life and words of the Lord. He knew how indolent, neglectful and indifferent men would become after he was gone. So he warns these friends of his, lest coming suddenly he should find them sleeping. The words are not given to us for the purpose of speculation: If perchance he should come now! In the present events, that have world significance, many find reason to wonder if we are not in the closing scenes of this age. But he warned us of the necessity of continually living as though he were coming; admonished us to see to it that our work was being done faithfully, as continually expecting him to appear.

The true attitude of every Christian is, that while he may occasionally look up from his task and hope for the return of the Master, he shall be diligent in the performance of his duties—until he appears.

Watching for Flaws

Conspirators were ever on the trail of Christ. There were few serene and quiet moments during his public ministry when he could be certain that the priests and scribes were not watching. It would seem that Satan had so filled them with hatred that the Passover feast only whetted their appetites for more awful, deadly opposition to the Saviour of the world. Cunning and craft are instruments of the devil. These men were filled with this spirit. They recognized that great sections of the populace were following Jesus, and their enmity was all the deeper because of this fact. They would take him at the Passover feast; but they feared the people.

Satan's emissaries are not without fear. Into the midst of his plans God sent the woman with the alabaster box, that she might show, before the people, her devotion and love, and also demonstrate more clearly the awful wickedness of the hearts of the scribes and Pharisees.

In the midst of this group of devout followers, and those who had admired the act of the woman with the alabaster box, one began to murmur, "Why the waste of the ointment made?" We are inclined to believe that since Satan was afraid to attack from the angle of the scribes and Pharisees, he now endeavored to maneuver his attack through the disciples.

Mary lavished her ointment; Judas Iscariot was indignant. Perhaps some of the other disciples joined with Judas and murmured against her. They were looking for flaws. Had they been watching for opportunities to praise, the story might have been written in a far different light. The John 12 gives us some good advice with regard to this.

Watching for the Results in Life

Men usually think in terms of today. The farsightedness that leads us into tomorrow is too often absent among men who are called upon to be leaders in Christ's cause and kingdom's work.

The expenditure of money today on foreign missions, when there are thousands of poor at home; the maintaining of our churches for worship when there are suffering, hungry men and women all about us; these and other like situations are condemned by those who have not known the voice of the Saviour and the long purposes that God has in and through him.

Jesus takes the woman's part. He tells them of the limitless influence of this act. A most interesting fact is that on foreign missionary fields today, in China, Japan, Africa, India and wherever else the gospel is being proclaimed, the beautiful deed of this woman is held up before little children in the Sunday schools; before great men in the Bible classes; in sermon, in lesson, in picture.

The perpetual usefulness of this alabaster box was not in its contents. That was spilled out; the perfume filled the house where the container was broken; but the sweetness and beauty of the woman's act will live on as long as time lasts.

"We may break, we may shatter
The vase if we will,
But the scent of the roses
Remains 'round it still."

Let us learn this deeper and more ab
ing lesson; that the more we love
Master—the more we shall love the po
We may not minister to him in per
now, as did the disciples of old, as
walked the streets of Capernaum
rode in the boat across Galilee; we n
not be able to open our homes to h
as did Peter, Zacchæus, Mary
Martha; but he has left the poor
needy behind him, and if we minister
them we shall, indeed, minister to h
All the rich fineness and beauty of
odor of Mary's alabaster box will, figu
tively speaking, fill our presence too
and live and rise up as sweet incen
before him.

"It is not the deed we do
Though the deed be ever so fair,
But the love that the dear God look
for,
Hidden with holy care
In the heart of the deed so fair."

Before My Class of Women

By Mabel Stevens Burton, McMinnville, O

In the long run all love is paid by lov
Though undervalued by the hosts
earth,
The great eternal government above
Keeps strict account and will rede
its worth.
Give thy love freely! do not count
cost;
So beautiful a thing is never lost
In the long run.

—*Ella Wheeler Wilcox*

Three of the four evangelists give
story of our lesson this week; the st
which is so preeminently a woma
story. This woman, who never preach
or lectured; who never built a church
endowed a hospital; who never found
a mission or worked in the slums; w
was not even president of a welfare
ciety or a worker in the ladies' aid,
known wherever the gospel story is.
was just a woman, whose love was d
and tender; an understanding wom
who gladdened and strengthened
comforted our Lord as he had come
the beginning of the end of his eart
ministry. There are only ten or twe
instances recorded where Christ bestow
personal praise, and five of these w
given to women. Once before Mary
received praise because she chose to
a learner of the Great Teacher. Thro
her Christ accepts personal love and s
vice from all women. Women have b
used to open new doors and carry
good news of the kingdom. They m
istered of their substance and ope
their homes to the Master. They w
last at the cross and first at the to
By a woman the half-heathen Samarit
were introduced to Jesus.

THE ONE LOVED

e is today, as he has been for nearly thousand years wherever known, su-nely loved. Someone has said that s and women have more nearly un-tood him because they know better to love. Jesus was more than a cher, though he was the best teacher ever lived. He was more than a osopher, although his practical wis-has never been surpassed. He was ving, loving person, craving the love iving persons. It is persons and not ciples that count most in the struggle ive the good life. Persons who live principle of love count most. Jesus stered to persons physically and t large portions of his time healing ly diseases. He ministered to per-spiritually, and gave himself con-tly and primarily to curing souls. He ht that persons away from the ier's house can come home and be oy. He knew the crushing burden of omic need and the awfulness of erty, as many of his parables reveal, he also knew that there is a time flowers as well as a time for food; ace for perfume as well as a place economy. The kingdom in which s lived and the kingdom he came stablish in the hearts of men is the dom of love, and he is the greatest r who ever lived.

THE EXPRESSION OF LOVE

nder the shadow of the cross, op-sed by clouds of sin and misunder-ding, feeling undoubtedly a great eness, he must have been heartened this "extravagance of gratitude." e is creative and never commonplace. annot be tied down to one way of g good. It is "a forehand." Too y boxes of sweet praise are brought only on funeral occasions. A woman er expressed it thus:

ven Grecian cities vied for Homer
dead
rough which the living Homer
begged for bread.
—*George Eliot.*

o wonder the Master said of Mary, e has done all she could" (Good-l). Have we done all we can to e life sweeter and better for men women and children? Let us stop ising and worrying about money for ile and break a few boxes of sweet rs of praise and peace, of little y deeds and cheering songs; in do what we thought we could not May we express our love in justice, esus did when he told the woman to nd sin no more; in forgiveness; "seventy times seven"; in com-on for all less favored. It is indeed ficult business, none more so, but we learn that to love with all our s is the only fulfilling of the law. ner birth nor education, social pride, position should keep me from loving esus loved. You say it will not ? Women by the name of Booth have made it their work for three generations.

Women may be beautiful, brilliant, capable, but if they are not expressing their love for Christ to others they can never be in the Mary class. Such lives of loving service have been lived as beautiful memorials to our Lord. May we follow in their train! An American woman understood, when she wrote:

"Love much. There is no waste in
freely giving.
More blessed is it, eve than to receive.
He who loves much, alone finds life
worth living;
Love on, through doubt and darkness;
and believe
There is nothing which Love may not
achieve."

Crannellograms

Philip W. Crannell, D. D.

1. Jesus makes his friends his loving servants, and his loving servants friends. 2. The hour is as unknown now as then, but it must be nearer. 3. When the hour is unknown, the wise man is to keep awake. 4. How keep awake? Keep watching. And working. 5. Christ has given each his work. We have found, and are doing ours. 6. Whatever other work we have to do, we have to watch; but only while we work. 7. Christ's enemies are as sleepless as his friends should be. 8. Curious religion that! Preparing feasts for Christ's people, and death for the people's Christ! 9. "Simon the Leper" once; Simon the Healed Leper now! 10. Friendship makes a blessed place of calm amid life's storms. 11. Alas, even friendship's paradise may hide a hissing snake. 12. "A woman"! What woman? "Mary," "of Bethany": not "of Magdala." 13. Perhaps this was an extra alabaster saved from Lazarus' burying for a nobler use. 14. Love lavishes and avarice laments. 15. One evil heart and mouth makes a whole company buzz. 16. Pouring out for Jesus is not waste, but wonderful investment. 17. No archangel gets higher praise than Mary: "She hath done what she could." 18. Mary "knew what she was doing"? Perhaps not all, but some. Jesus knew it all. 19. Do what you can while it can still be done.

The Lesson Lived

Susanna G. Fisher

HE TOOK NO CHANCES

Take ye heed, watch (Mark 13:33).

An old sea captain applied for a situation as skipper of a coastwise vessel. His credentials were first-class, but the owner of the ship had a few pointed questions which he intended to ask before having the captain sign.

"Do you know where all the sunken ledges are along the coast?" questioned the owner of the vessel.

"No, I can't say thet I do," replied the captain slowly; "but I know where they *ain't,*" he added, his eyes twinkling, "an' thet's where I'm goin' to set my course. I know where they ain't from Halifax to Havana, an' I don't take no chances, if I can help it, where they be."

"You can sign up, captain," replied the ship-owner, grinning; "that covers everything I wanted to find out."

We need not know where all the treacherous reefs are located. Let the course be one far removed from danger. It is no uncharted sea that we have to venture upon.

A few years ago a vessel was wrecked on a reef off the New England coast. The danger spot was worked by a bell buoy. The only excuse that the skipper had to offer was that he thought he could dodge the reef. Explaining his miscalculation, he declared that there was a cross-current at that point which drew his vessel off the course.

There is but one safe course—to hold that gallant ship of which one is master, hold it to a course where the sunken reefs "ain't."—*Frederick E. Burnham, in "Christian Endeavor World."*

PRAYER THAT ALWAYS PREVAILS

And pray (Mark 13:33).

A sure test of real prayer is that it is never without an answer. To some prayers God must answer no and give something better, as he gave Paul when asked that the thorn in the flesh be taken away. But surely these prayers to which God must answer no should be the exception in a life of real prayer experiences. At the top of one of the pages of a missionary magazine was displayed in bold type the quotation, "Prevailing prayer gets what it asks." One of the tests of a false prophet was this: "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken" (Deut. 18:22). So the prayer that does not come to pass is the prayer that God's Spirit has not spoken, for he makes intercession according to the will of God. Prevailing prayer is the prayer that God himself creates. And so the secret of prayer that gets what it wants and what it asks is just—God.—*Sunday School Times.*

MARY OF BETHANY

She hath done what she could (Mark 14:8).

Her eyes are homes of silent prayer.
Nor other thought her mind admits
But: "He was dead, and there he sits,
And he that brought him back is there."

Then one deep love doth supersede
All other when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.
—*Alfred Tennyson.*

A Worship Service Program

Prepared by the REV. NEWTON H. CARMAN
Iowa Director of Christian Education

Theme: "Into the Mountains and Valleys with Christ"

FOREWORD. A true worship program is a cooperative enterprise. Out of the careful, prayerful preparation by the group comes a spirit of earnestness and purpose which sharply distinguishes such a service from mere "opening and closing exercises." Reverence and aspiration join with praise as we enter the program. Songs, accompaniment, Scripture, and prayer assignments are made in advance. Familiarity with the program makes it possible for the worshipers to discard most of their books and other helps, and throw themselves unreservedly into the spirit of worship. We believe that those who have the patience and consecration to make the necessary preparation for this type of service will be richly rewarded in the spirit of worship which thus results.

I. PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through IV.

II. OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

III. CALL TO WORSHIP.

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

IV. HYMN OF THE SURRENDERED HEART. "I Would Be True" is suggested. School is then seated.

V. THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study, using five major events of Christ's ministry as told in Mark.

A. Christ transfigured. B. Christ in the valley of service. C. Christ at Gethsemane in prayer. D. Christ on the cross. E. The risen Christ.

1. For each event have a pupil read, reverently and well, the brief Scripture portion here suggested. Previously assign to five pupils. A. Mark 9:2, 3, 7; B. Mark 9:25-27, 35; C. Mark 14:33-36; D. Mark 15:29-31, 39; E. Mark 16:4-6, 14, 15, 19, 20.
2. If possible, use pictures with each event, showing each picture as the story is read.

Succeeding Sundays. A brief summary passage of the lesson can be used, as above, read by pupil, and using Bible picture, if possible.

Where Uniform Lessons are not used, or for variety where they are, the story may be based upon some "Great Follower of Christ," using picture where available.

Closing Sunday. Summary of the quarter's study. A procedure similar to the first Sunday may be followed.

VI. PRAYER (by pastor or trusted leader) suited to the above service. (School stands for this prayer and through VIII.)

VII. HYMN. Appropriate to the theme of the day.

VIII. PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

IX. MUSIC, while school passes to classes in orderly fashion.

X. CLASS SESSIONS.

XI. MUSIC, while school returns from classes to their seats.

XII. NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

XIII. WORSHIP THROUGH GIVING.

1. School stands and sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its
2. Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

XIV. HYMN. School standing through XVI.

XV. PRAYER OF CONSECRATION AND INTERCESSION. A class to which it has been assigned in advance offers this brief, pointed prayer, growing out of the experience of worship and of the class session. In this prayer, the ideals of the lesson become the petition of the school.

XVI. CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

UPPLIES FOR MOTHERS' DAY

Invitation Post-Cards

ie use of post-
s sent out as
invitation to
Mothers' Day
ice is growing
year. It is an
xpensive
od of obtain-
a large atten-
e to honor
ier.

Mother's Day!
On this glad day that honors you,
My mother dear, I pray anew
That Heaven evermore may bless
Your heart with joy and happiness!

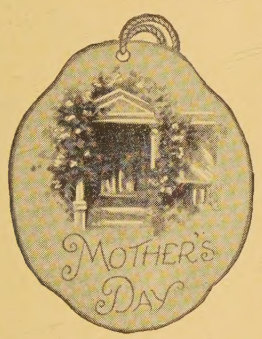
No. 783

No. 784

Nos. 783 and **784.** What better designs could be used exemplifying the home and mother. A beautiful poem is printed on the design side and the invitation is printed on the address side. **20 cents** per dozen; **$1.25** per hundred. (81)

Mothers' Day Souvenir No. 958

esigns depicting the home and flowers
al of Mothers' Day. Suitable Bible
ences are printed on the back, draw-



No. 958

attention to the wonderful virtues of
ier. There is a cord at the top for
shing to a button or buttonhole. Size,
2¼ inches. **$1.00** per hundred. (81)

Mothers' Day Button

White or **red** carnation, green background, white lettering. **20 cents** per dozen; **$1.50** per hundred.

State how many of **each** are desired.

Mothers' Day Bookmark No. 418

A single design showing an entrance to a home surrounded by flowers. One of the most beautiful verses to mothers printed on this bookmark. Size, 5¼ inches long. Complete with tassel. **3 cents** each. (81)

No. 418

Greeting Cards and Booklets

No. 793

Mothers' Day Card, No. 793. An exquisite design of a home in the distance with flowers of all kinds in the foreground, printed in full colors on heavy stock. To this is added a wonderful Mothers' Day sentiment. Size, 3 x 4 inches. **3 cents** each, with envelopes. (81)

Mothers' Day Folder, No. 791. Entrance to Home. Colonial style. Old-fashioned scene with religious sentiments and Bible quotations. Size, 3¼ x 4½ inches, closed. **5 cents** each, with envelope. (81)

No. 791

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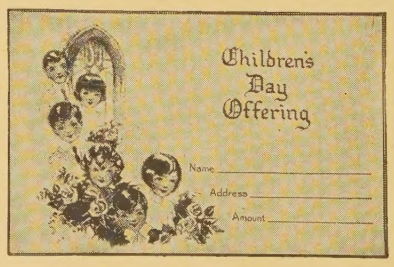

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